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MINISTERIAL FIDELITY ENFORCED.

TRANSLATED FROM THE FRENCH.

The following impressive address was delivered by M. de Félice, one of the Professors in the College of Montauban, at the ordination of M. Héber Sohier, at Nègrepelisse, in July, 1839. Having been published in the *Archives du Christianisme*, a correspondent has acted upon the kind suggestion of Dr. J. P. Smith, and translated it for our pages. As we are convinced that every thing which deepens a sense of responsibility in the minds of our brethren in the ministry promotes, under God, the prosperity of our churches, so we cheerfully publish the following paper, and shall be happy to receive further assistance from the same gifted pen.—*Editor*.

THE discourse was founded on Ezek. xxxiii. 7, 8, 9, but we select that portion of it which illustrates the following words—“*Thou shalt hear the word from my mouth, and warn them from me.*” After showing that the ministry of the gospel is of divine institution, the preacher amplified these two ideas:—A servant ought to “hear,” that is, listen to and attend to the word of his master; a child, the word of his father; an ambassador, the word of his king; a messenger from God, the word of God: and as we have not received the mission from ourselves, so have we no right to speak from ourselves.

“Go,” said the Lord to the apostles, “*and teach the nations to observe all things whatsoever I have commanded you;*” not your doctrine, but mine; not your law, but mine; not that which may be learnt by your own feeble intellect, but that which I have taught you, that which I have commanded you. God has not given us a religion to make, but a religion to accept and preach. He has not charged us to invent the contents of our message, but he has made it, and he confides it to us, that we may relate it to others.

The pastor is, and ought only to be, the *faithful echo* of the voice of God. This, my young friend, is a rule from which it is never permitted you to depart. Go, every day, and sit, as did Mary, at the feet of Jesus, and listen to the word from his mouth.

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There is your place ; and you can never take any other without failing in one of your most sacred duties. Diligently inquire of the Scriptures, the written word of God. All that the Bible teaches, do you teach ; all which it does not teach, teach you not. And not only let all things which are found in the Bible be found in your discourses ; but let each occupy the rank and the extent which it does in the Bible. The proportion between doctrines ought to be carefully preserved, as well as the doctrines themselves. If that which occupies a considerable space in the sacred volume be reduced by us into narrow limits, or if we lay too great a stress upon that which is but cursorily mentioned, we may not be chargeable with positive unfaithfulness, but yet we commit a great fault. As a well polished mirror reproduces exactly, though in smaller proportions, the image which it represents, so ought the messenger from God to bring forward faithfully that which God says, that which he commands, that which he denounces against the ungodly, that which he promises to the righteous ; nothing more, nothing less.

We have seen, alas ! in all times, and particularly in our own days, men who call themselves the ministers of Christ, and yet speak a language totally different from that of their Master. They have not "heard" his word in the sense of our text ; or if they have heard, they have not received it. They have boldly marched on, substituting their own ideas for the things which God has revealed, their own maxims for what he has commanded ; that is to say, they put darkness for light, falsehood for truth, unrighteousness for righteousness, the uncertain for certain, and (" foolish and blind !") they fancy they have a more rational and better religion, when they have only obscured, disfigured, and mutilated the religion of God. As if a man should imagine the dim pale light of the lamp which he has kindled, to be more brilliant than the magnificent splendour of the sun. They lavish great pains to discover of themselves that which they should humbly have received from the mouth of the Lord. And what comes of these tiresome efforts ? Theories which strike no root into the conscience of man, shallow opinions, lifeless systems, a prodigious clashing of contradictory errors dashing each other to pieces ; in a word, emptiness and chaos.

Man cannot create, like God, in the domain of religion and morals, any more than in the material world. As he cannot add a drop of water to the ocean, a single grain to the sand of the desert, one blade of grass to the herbage of the field, an atom to the immensity of creation ; no more can he add one single true declaration, one single living word, to the word of the Bible. And when the human mind, imitating the rebellion of ancient times, would build its tower of Babel, saying, " I will mount to the sky ;" the edifice has scarcely risen from the earth, when it shakes on its frail foundation, and soon rolls in ruin upon the heads of its powerless architects ; and see, a child's foot sweeps away these ruins of man's wisdom, and the wind of the morning bears away the last remnants of its dust.

Let man be silent and listen to God ! Let the spirit of man prostrate itself before the Spirit of God ! " Speak, Lord, for thy

servant heareth." And *there*, (forget it not, my dear brother,) is our glory; and at the same time our duty and our safety. I know nothing more truly glorious for us, than to listen to God; because, by this very word which he addresses to us, it is manifested that there is a bond of union between our spirit and the Supreme Intelligence of the Universe; because God, by opening his mouth to speak to man, declares thereby that man can understand and obey him. In abasing itself before God, our reason is elevated; in humbling itself, it is glorified; and its most noble triumph is to efface its own thoughts, that upon its tablets may be written that which is God's thought. "*Thou shalt hear the word from my mouth, saith the Lord.*"

And after having heard it, what must we do? "*Thou shalt warn them from me, saith the Lord;*" which is equal to saying, Thou shalt speak to the people in my name, and with my authority. A new command, as necessary as the preceding; for if it be true that it is our glory to hear what God shall say, it is equally true that we are empowered to speak in the name of God. A servant speaks in the name of his master, and that alone accredits his message. An ambassador, in the name of his king, and that alone gives authority to what promises or threatens. So a minister of the gospel must speak in the name of the God of the gospel, if he desires that his word should be heard and obeyed.

What are we, my dear brother? Feeble, limited beings; liable to error, and prone to sin, like the rest of our fellow creatures. What authority can we draw from ourselves? None. What is our name? Nothing. It is of no more value than that of others; it will avail us nothing in demanding the obedience of men. If we present ourselves in our own name, every one may, and with propriety will, say, "Who are you? We know you not." If we rest our instructions upon our own authority, or reason, or conscience, or experience alone, may not every one else say "my authority is equal to yours; I have, like you, reason, conscience, and experience; you have made your religion; be it so, I will make my own too; our rights are perfectly equal." And then, what immense confusion? What anarchy in moral and religious things! None has a mission to teach, and no one submits to be taught. There is an interminable struggle between a thousand rival opinions, and the world is delivered up to every wind of doctrine; because it belongs to no person to arise and say to his fellow man, this is the doctrine which must be your choice.

But, when we present ourselves on the part of God, when we teach in his name, and with his authority, the face of every thing is immediately changed. Instead of hearing the inquiry, "Who are you that impose a religion upon us?" it will be our place to say, "Who art thou that opposeth thyself against God? This is neither my doctrine, nor my commandment; it is the doctrine and commandment of God, which I have learnt and received from the mouth of God; and to thee I give it." If they can resist this, they will at least be forced to take some other ground. God's testimony must be denied before they can allege their own. The name of God

must be first struck out of his work, before they will dare to reject the work itself. An attempt in which even the semblance of success brings no small disquiet to the soul, and ever leaves in the hearts of those who get thus far, long feelings of distress and melancholy uncertainty.

You will, therefore, warn men from God, and observe also, in addition to the authority of the word which you speak, the glory of God himself is concerned in rendering it efficacious to the salvation of souls. If one may so speak, the Lord himself is brought into court, and made a party in the cause, when religion is delivered from himself, and in his name. It is his revelation, it is his power, and, may I say it, it is his honour that is engaged in the trial. Leave it then to do its own work. "The word of God shall not return to him void." If even miracles should be requisite to prevail over the resistance of men, miracles will take place. If it should be necessary to transport a nation from its native seat, to overturn or to raise up empires, to bring new nations over the dust of the ancient ones, *God will do it*. He will not permit the gates of hell ever to prevail against the word preached in his name.

And thus the seeming mystery is explained to us, how, with the feeblest means, those who have faithfully spoken in the name of the Lord have accomplished so great things. Call to mind the holy apostles. They were obscure, without credit, without learning, and few in number, but they spoke in the name of the Lord, and their voice struck death into the heart of Paganism, which, for more than twenty centuries, had weighed upon the face of the globe. Call to mind the reformers. It was but a poor Augustinian monk of Germany; a poor priest of Switzerland; a poor exile of France:—but they spoke in the name of God; they rested upon the authority of God; and the half of Europe rose at their call, burst the bonds of superstition, and, regardless of the flaming stake, the blood of the scaffold, or the carnage of civil war, hastened to range themselves under the standard of the Reformation. Look at the missionaries to the heathen. They arrive unknown, and despised, among a savage people; they carry neither silver nor gold to allure them, but that which they have they give. They speak in the name of Jehovah; and the idolater casts his shivered idols at the foot of the cross, astonished at the power which has subdued his hitherto fierce and unconquered soul.

It has been asked why Christians, who have no learned or scientific eminence, no eloquence, no aid from human art, so often see more fruit of their labours, than the greatest orators of the church. The answer is very easy. These great orators, for the very reason that they are great, are desirous of supporting themselves by their own strength; they seek, in their own talents and genius, the authority which they need; and God has not promised to bless the genius of man. The others, on the contrary, small and feeble, are satisfied and glad to have man forgotten, that God alone may be manifested, and God pours out blessings with that which comes from himself.

"His blood will I require at thy hand." Have you well under-

stood this, my brother! The minister of the gospel is responsible for the souls that are left to perish by his negligence or unfaithfulness. To have the blood of souls on his head—on his conscience—appalling thought! Terrible responsibility! What crime! What treason, for which human language has no adequate name! I search for terms of comparison; I wish to bring before my own mind the extent of this fearful threatening; but I can represent it only by some faint and imperfect resemblance.

Let us, however, suppose a traveller who procures a guide to conduct him across a mountainous region full of precipices. The guide assures him that he knows the route perfectly, and engages to watch over the traveller with a brother's care. Confiding in this promise, he walks on, full of security and confidence in his conductor. He anticipates his glad return to the sky of his native country, his paternal roof, his place of sweet repose. But what is the guide doing? He wanders away at random, calculating to himself the profits which he expects from this excursion. No vigilance does he exercise; no attention to the steps of the traveller. He is so absorbed in his selfish schemings, that he does not even think of his companion. Is he keeping the right road? May he not be approaching some precipice? The guide knows not; neither does he at all trouble himself. The two walk on; they go forward, but far from each other. On a sudden the stranger arrives at the brink of an abyss; he perceives it not; he falls, and rolls from rock to rock to the bottom of the precipice, where nothing remains of him but a torn, disfigured, and bloody corpse. At the moment of his fall, he uttered a terrible cry; and the guide, all of a sudden, startled from his reverie, turns round, retraces his steps, runs to the scene.—He is too late; he finds only the frightful spectacle of death. Ah! if he still has any feelings of conscience, if he is yet capable of measuring the extent of his offence, what will be his remorse, his heart-breaking, his anguish, his despair! He hears from the depths of the abyss, the voice of blood crying to him and against him. The word *murderer* falls upon his ear, and strikes him with dread. He endeavours to shake off these deadly terrors, but he cannot. Where shall he go? Whither shall he flee, to escape the cruel thoughts which everywhere follow him? He takes the road to his own house; but all along the road his imagination sees the track of blood; and at each step a livid phantom starts before him. He seeks to stifle these feelings in the sweet affections of the domestic circle. But he seeks in vain. His days are darkened; his nights troubled by horrible remembrances; and, when pressing his son to his heart, he starts with terror, believing that he holds in his arms the lifeless body of his victim!

But, O, this is not enough! Between the fault of the unfaithful guide who leaves the traveller to fall and die, and the pastor who leaves a soul to perish, the difference is immense. The traveller would have died, some years, some days later. Had he escaped the mountain-precipice, he would have fallen into the abyss of the grave: he has lost very little, and, if he was prepared to die, what has he lost? But a soul that dies in its iniquity falls into a gulf from

which there is no returning. Add ages to ages of woe; and, after having exhausted every effort of your imagination, you will have done nothing, for that which is infinite can never be measured by finite quantities.

My God! what a crime is it then to leave one soul to perish! And what will it be, where not one soul but a vast multitude are left to perish by the pastor's unfaithfulness! From the powerlessness of my own expressions, I return to the words of my text. "His blood will I require at thy hand."

Homerton.

M. T.

GREGORY NAZIANZEN'S EXPERIENCE OF AN ASCETIC LIFE;
OR FURTHER REMARKS UPON THE "CHURCH OF THE
FATHERS."

THAT bodily mortification is the great highway to spiritual perfection, and the maceration of the flesh the most efficient method of improving the moral nature, was a doctrine received and advocated by most of the Fathers. The rule which some of them laid down for christian observance was sufficiently minute and stringent; and there is a singular blending of the ridiculous, the puerile, and the mischievous, with the really useful, in many of their directions. Soft beds and carved upholstery were as much an abomination in their esteem, as any shepherd could have been of old to the Egyptians. The man who could refuse the gratifications of appetite to his outward frame, and tear it away from the conveniences which even a reasonable measure of ease and refreshment demand, was regarded as wisely consulting his spiritual benefit, and making sure his peace with God. Females were not to wear chains of gold, according to Clement of Alexandria, those ornaments being in the form of snakes or serpents, the form under which Satan deceived Eve; and who can gainsay the following argument against finery, and refrain from admiring its *naïveté*?—"If women are handsome, nature is sufficient, and art should not attempt to vie with it, for that is, as if deceit vied with truth; if they are plain, they convict themselves of want of beauty, by their attempts to appear beautiful."* Greatly would Clement be scandalized, by the practice now so prevalent among our fair countrywomen, of wearing artificial flowers:—"the ancient Greeks," says he, "wore no garlands, neither the suitors of Penelope nor the luxurious Phæacians wore them, they were introduced after the Persian war, and first worn by the victors at the games; when our Lord was crowned with thorns, shall we, insulting as it were his passion, put on garlands of flowers?"† Mirrors also are to be eschewed, for "if Moses forbid man to make any likeness, how can women be excused for making their own likeness by reflection."‡ Laughter is proscribed, perfumes, ornamented sandals, and embroidered garments; sleep is to be indulged in, only in a very scanty degree; and food to be of the plainest quality, and to be taken

* *Pædagogus*, lib. ii. 10.

† *Ibid.* 25.

‡ *Ibid.* lib. iii. 22.

after an interval so long, and in quantity so small, as would by no means meet the demands of a modern appetite. These, for the most part, were the views of Clement, Tertullian, Cyprian, Basil, Gregory Nazianzen, and Chrysostom; the hard couch by night, and the frugal board by day, with sackcloth night and day, were recommended as means of religious discipline; and if to these, a life of seclusion from the world and of celibacy were added, so much the more likely would the christian athlete be, to triumph over spiritual evil, and excel in virtue. Basil, in a letter to Gregory, limits food to bread, water, and herbs—he admits of only one meal a day—he allows of sleep only till midnight, when prayer is to commence. In an epistle to the Emperor Julian, he writes:—"Cookery with us is idle, no knife is familiar with blood, our daintiest meal is vegetables, with the coarsest bread." Gregory says of him, in his funeral oration:—"He had but one inner and outer garment, his bed was the ground, he had little sleep, no bath, his food bread and salt, his drink the running stream." Thus he braved the severest frosts with the sun for his only fire, he wore a hair-shirt while many were clothed in purple and fine linen, he mortified the flesh to give peace and purity to the spirit.

Now, I am far from sympathising with those who are prone ironically to smile and unsparingly to condemn the men who advocated and adopted these austerities. They erred, doubtless, in judgment, and the ascetic life, to say the least, was a grand failure, but I am much mistaken if the error ought not to be regarded as betraying a tone of feeling right in the main, and if it did not originate in a state of society which goes far to excuse those who first committed it. Let us call to mind how baths, mirrors, perfumes, dresses, wine, and garlands, were the common incentives to that vicious indulgence which prevailed to such a shocking extent in the domain of ancient paganism: how the lily was Juno's favourite flower, and the myrtle Diana's symbol; how the eye of heaven never gleamed upon a scene of more enormous wickedness than that which the heathen world presented in the first and second centuries; and then we may deem it not surprising, but most natural, that the early Christians should revolt at such a picture into the opposite extreme of unnecessary strictness, and should calculate that by a removal from the prevalent practices of the day in the general, they would approximate nearer to spiritual good. We may call some of their acts of abstinence absurd, and so they were in themselves, for many of the things abstained from were lawful and necessary, but we convict ourselves of an utter ignorance of their position, and of the common tendencies of human nature, if we laugh at the absurdity.

I am far, also, from feeling inclined to visit the ascetic life with a sweeping sentence of condemnation, though mischievous in some of its observances, and needlessly rigorous in most; nay, I am disposed to treat with tenderness and respect the tendency towards it displayed by the modern school of divinity at Oxford; while I am conscious that it requires a large supply of spiritual wisdom, and constant watchfulness, to be preserved from dangerous error in the approximation. I fear much that Protestantism, in receding from the super-

stitious practices of Rome, has gone to the extreme edge of warrantable self-indulgence, if it has not actually in a few instances overstepped the boundary. Man has a physical as well as a moral nature; the flesh acts upon the mind, as well as the mind upon the flesh; and a morbid dread of being accounted monkish, ascetic, superstitious, has led to the neglect of some self-denying bodily discipline, which operates wholesomely for the mind. It may be said of many easily besetting sins, of many constitutional tendencies, such, for instance, as those of sloth, procrastination, and formality, that "this kind goeth not out but by *prayer and fasting*;" and it may be said of many spiritual feelings and heavenly aims, that in their full purity and power, "this kind" *cometh not in* but by the same process. He who has cast an observant eye upon the church, must have witnessed a large amount of apathy to objects most truly sacred in many of its members—addresses likely to stir them up in their favour, and rouse them into action prompt and energetic, have failed to do so—and my experience tells me that these individuals are precisely our over-fed and over-feeding Christians, or those who daily supply the outward man, with the materials in quantity and in quality, which its appetite and taste may desire. The consequence is, that their moral sensibilities are overborne by their animal gratifications, and maintain in a state of repression, only a very feeble existence. I seriously think that some parts of Basil's discipline, "prayer and fasting," or a "dinner of herbs," both on scriptural and philosophical grounds, would lessen the number of dull listless professors in the church. Fasting is too commonly considered as a Jewish rite, not of present obligation. But our Lord fasted; and he told the Pharisees that his disciples *would* fast; and the primitive believers under the early dispensation of the Spirit *did* fast. Paul tells us that he "kept his body under," and the regimen doubtless aided him in keeping his spirit above, soaring after heavenly objects, and alive to the noble purposes of its being!

I do not, however, design at the present to dwell upon what was praiseworthy, but anti-christian, in the old ascetic life; and here again I part company with Mr. Newman, in his "Church of the Fathers," who would have us to recur back to principles and to practices, which not only signally failed in accomplishing the object they had in view, but were fatal to the existence of morality and religion. In England there are now two systems at work, aiming to disturb the views generally entertained, as to the relation between the sexes which will best secure the good of both—Socialism and Puseyism. God forbid that I should put the systems, or the men connected with them, upon the same level; and I grieve to be compelled to write of them in the same paragraph. Still *amicus Socrates, amicus Plato, sed magis amica veritas*, and both Puseyism and Socialism seek to bring about a change in the public mind with reference to marriage—the one investing the severing of the sexes, the most prominent feature of ancient asceticism, with a superior sanctity or a greater utility, than what can be attained by their union—the other bringing them into relation, and freeing them from it to make a fresh choice, as often as vice or caprice may suggest. Now, ho-

nest as are the motives, and pure as are the minds, of the men who adopt the former notion, both scripture and history will justify us in dealing out to them a practical rebuke, for experience proves that the instinctive feelings of human nature which point to marriage, will corrupt under a celibacy which an individual imposes on himself without constraint of circumstances, or will most likely break through the barrier to flow in forbidden channels, and in either case the peace and purity of the mind are wrecked.

Mr. Newman does not speak out in favour of celibacy, and those who are aware of his usual method of expressing his meaning will not be surprised at this, for he ordinarily prefers subtle insinuation to frank statement. I am morally certain, when he only hints at an opinion contrary to the generally received notions of Protestants, that his mind is strongly committed to it. He must be dull indeed who does not see to what the following passages point:—

“The *beau ideal* of a clergyman in the eyes of many is a reverend gentleman, who has a large family, and administers spiritual consolation.”

“When they had once resolved to devote themselves to the service of religion, (Basil and Gregory,) the question arose, how they might best improve and employ the talents committed to them. Somehow, the idea of marrying and taking orders, or taking orders and marrying, building or improving their parsonages, and showing forth the charities, the humanities, and the gentilities of a family man, did not suggest itself to their minds. They fancied that they must give up wife, children, property, if they would be perfect.”

“At present the only apparent remains among us of these isolated persons (the recluses) exist in what are commonly called old maids and single gentlemen; and it sometimes is seriously objected to the primitive doctrine of celibacy that ‘bachelors are just the most selfish, unaccommodating, particular, and arbitrary persons in the community;’ while ‘ancient spinsters are the more disagreeable, cross, gossiping, and miserable of their sex.’ Dreariness unmitigated, a shivering and hungry spirit, a soul preying on itself, a heart without an object, affections unemployed, life wasted, self-indulgence in prosperous circumstances, envy and malice in straitened; deadness of feeling in the male specimen, and impotence of feeling in the female; such are the only attributes with which the imagination of modern times can invest St. Ambrose, bishop and confessor, or St. Macrina, sister of the great Basil.”

In the above paragraphs, facts are not very fully expressed. The deficiency may be thus supplied. “Somehow,” says Mr. Newman, Basil and Gregory “never thought of marrying and taking orders,” as divines in the present day certainly do; but we are not to suppose that such thoughts were not common to holy persons in that day; for “somehow” Basil’s younger brother, Gregory of Nyssa, did so think, and took a wife, Theosebia, with him to his bishopric. We shall not also be indulging an “imagination,” as Mr. Newman thinks, if we assign to St. Macrina, the sister of Basil, “a heart without an object,” in her celibacy. Her beauty, wit, and fortune, early drew around her numerous admirers; and it is no disparagement to the lady to say, that as one of the “daughters of men,” she contracted herself in marriage; but her lover dying before the knot was tied, she then resolved upon a single life. I cannot, therefore, place Macrina among the celestials on the strength of her retirement from the world, for whatever forms of spiritual beauty might appear to woo her wrapt soul into solitude, it was certainly the loss of the

"human face divine" that mainly caused it. We have the story of her blighted love in the pages of her brother Gregory of Nyssa, who tells us that she wore a piece of *the true cross*, relates some wonders that she performed, and alludes to others; but candidly confesses that he passes them over lest he should not be believed! With reference to modern imaginations investing celibacy with "a hungry shivering spirit," and so on, it may be observed, that whether right or wrong, it is a very ancient opinion, for one who was nearer to the Apostles than any of the Fathers Mr. Newman quotes, and who according to his principles was nearer to the truth than they, Clement of Alexandria, writes:—

"They who, in order to avoid the distraction of a married life, have remained single, have frequently become misanthropic, and have failed in charity."*

It is true, however, of Basil and Gregory Nazianzen, that both of them came to the conclusion, that "marrying and taking orders" was not expedient; and let us now endeavour to ascertain "Gregory Nazianzen's Experience of the Ascetic Life."

He was born in a small Cappadocian village, near to Nazianzum, where his father was bishop, and from which he took his surname. He became a monk in Pontus, a presbyter of Nazianzum, bishop of Sasima, bishop of Constantinople, then resigning his see, he retired to Nazianzum, and finally withdrew to Ananzum, his birth-place, where he died after a stormy pilgrimage. Gregory was a man of very affectionate spirit, and highly imaginative mind. He preached sermons, pronounced orations, and wrote poetry, which last is plentifully sprinkled with notices of his personal history and experience. Jerom, who appears to have attended his ministry, *preceptor meus, quo scriptura explanante didici*, calls him, *Vir eloquentissimus*, and his works fully justify the title. My copy of Gregory belonged to the late Robert Hall, who has scored many passages, particularly the two Orations against Julian, with frequent notes of admiration.

In early life a dream made a deep impression upon the mind of Gregory, and excited within him, as he states, "the desire of incorruptness." He relates it in a poem entitled, *A Lamentation for the Afflictions of his Soul*, the sense and scenery of which I have endeavoured to preserve in the following translation:

As sleeping once, a dream came with the sleep,
Pure dream, whence sprang the holy vow I keep!
Two virgin forms, array'd in garments white,
Seemed near my couch, and vivid to my sight;
Both passing fair, alike in age and dress,
No foreign art could aid their loveliness.
No gold or hyacinth their necks adorn'd;
The tender thread the silkworm spins was scorn'd;
One lustrous robe was worn and swept the ground,
A girdle midway their bright vesture bound;
Veiled was their head and face, yet through the veil,
The glow of modesty the eye might hail;

* Stromata, lib. iii. 35.

They stood with looks cast down, and lips press'd close,
 E'en as its dewy leaves folds up the fragrant rose ;
 Joyful I gazed upon th' unearthly scene,
 For ne'er had mortal mould such graceful mien ;
 Then they drew nigh me, and as mothers mild,
 With kisses owned me as a much-loved child.
 While thus entranc'd by forms so fair and meek,
 Longing to hear them their blest purpose speak,
 They spoke at length, that from high heaven they came,
 And Continence and Purity their name !
 " We stand by Christ, the King, live in his light !
 With virgin spirits, beautiful and bright !
 Come thou, O child, unite thy soul to ours,
 Be pure as we are—So, amid the powers
 Aloft, we'll bear thee, evermore to see,
 The splendour of th' Immortal Trinity !"

Carm. 4.

The impression made by this dream upon Gregory never left him ; he speaks of it as " a spark of heavenly fire," " a taste of divine milk and honey ;" but it was strengthened by intercourse with his friend Basil, who in a letter addressed to him the following remarks :

" We must strive after a quiet mind. As well might the eye ascertain an object put before it, while it is wandering restless up and down, and sideways, without fixing a steady gaze upon it, as a mind distracted by a thousand worldly cares be able clearly to apprehend the truth. He who is not yet yoked in the bonds of matrimony, is harassed by frenzied cravings and rebellious impulses and hopeless attachments ; he who has found his mate is encompassed with his own tumult of cares ; if he is childless, there is desire of children ; if he has children, anxiety about their education ; attention to his wife, care of his servants, oversight of his house, misfortunes in trade, quarrels with his neighbours, lawsuits, the risks of the merchant, the toil of the farmer. Each day as it comes darkens the soul in its own way ; and night after night takes up the day's anxieties, and cheats the mind with illusions in accordance. Now, one way of escaping all this is separation from the whole world ; that is, not bodily separation, but the severance of the soul's sympathy with the body, and to live so without city, home, goods, society, possessions, means of life, business, engagements, human learning, that the heart may readily receive every impress of divine doctrine."

Gregory was not, however, influenced by selfishness so unmixed as this in making his choice of celibacy. The following lines from one of his poems, in a prose translation, express his views concerning it, which, however delusive, are yet lofty.

" As we see sin in faintest traces, in wrath, murder, in wanton oaths, perjury, and therefore shun them, so I deemed a strict virginity the safest. Hence our full choir of holiest souls, are followers of the unfleshy seraphim, and Him who reigns in lonely light among them. These rush towards the thought of death, and hope of second life, with a single heart, loosed from the law and chain of marriage vow. I was but a captive at my birth. Sin my first being. But its base discipline revolted me towards a nobler path. Then Christ drew nigh me, and the Virgin-born called me to join his virgin-train. And now towards heaven I lift my brow exultingly, without bond or hindrance. No heir of this poor tabernacle I leave to ape me when my frame is broken, but shall be solitary, save with my God, and truest souls to bear me company."

It was not until after a sharp and lengthened struggle that Gregory decided upon his mode of life.

"Fierce was the whirlwind of my storm-tossed mind,
Searching, 'mid holiest ways, a holier still.
Long had I nerved me, in the depths to sink
Thoughts of the flesh."

But the glorious Celibate he could panegyryze at length, as—

"Breaking earth's spell, excelling marriage vow,
As soul the body, heaven this world below,
The eternal peace of saints life's troubled span,
And the high throne of God the haunts of man."

He wrote a poem of 730 hexameters for the purpose of contrasting the respective claims of celibacy and wedlock to distinction; both speak; and the contest terminates by Celibacy being awarded to the right hand and Wedlock to the left of Christ in his kingdom.

"Ye countless brethren of the marriage band,
Slaves of the enfeebled heart and plighted hand!
I see you bear aloft your haughty gaze,
Gems deck your hair, and silk your limbs arrays,
Come, tell the gain which wedlock has conferred on man."

After Marriage has pleaded, her rival appears, and speaks:

"Dim is her downcast eye, and pale her cheek:
Untrimmed her gear; no sandals on her feet;
A sparest form for austere tenant meet."

"Ah! who has hither drawn my backward feet,
Changing for worldly strife my lone retreat?
Where, in the silent chant of holy deeds,
I praise my God, and tend the sick soul's needs;
By toils of day, and vigils of the night,
By gushing tears, and blessed lustral rite."

The mode of life which Gregory adopted was the *cænobite*, midway between the solitary and the secular *ἀζυγες* and *μυγάδες*; it was an abandonment of the mixed multitude to move in a select circle, answering to the monastic discipline. He only indeed partially adopted it, being called to high stations in the church, which he reluctantly accepted and cordially relinquished. The episcopal chair of Sasima was a thorny seat, and Constantinopolitan society an intolerable nuisance. He seems to have had a profound sense of his own and the world's defilements; an intense passion for purity; a fond hope of reaching it in complete perfection on earth. "Is there no place from sin's dominion free?" he asks in one of his poems. "The port defends from storms—the shield from spears—sweet home a shelter gives when howls the blast—Elias rode to heaven on flaming car—from Pharaoh's hand was Moses saved of old—Jonah escaped the whale—wild beasts grew tame at Daniel's feet—the youths survived the fire though fierce the furnace glowed—Ah! to me, what flight from sin remains?" His aspirations thus

were high, while his expectations at one time were equally sanguine. I may be partial to Gregory; but I never met, in uninspired man, with more beauty and grandeur of mind than he occasionally developed. The possibility he honestly entertained of having the clay tabernacle cleansed in the present state from all the marks of its leprosy—living an angel-life on earth—dwelling in the body a Cappadocian monk, and yet in spirit inhabiting the third heaven, hearing the unspeakable words! In order to this he chose the celibate, with fasting, sackcloth and ashes. When church honours came upon him, his usual food was always of the simplest kind, his dress homely, and gladly did he at last retreat from the sight of the banquets of Constantinople, for a cell with bread and water at Arianzum!

But grievously had Gregory miscalculated as to the capabilities of man in this life; and decisively did the ascetic discipline fail in bringing him the peace and purity for which he sighed. He comes before us in his old age, in his poems, with a heart bleeding, a soul oppressed, sin present, irritable tendencies unsubdued, a sad, disappointed, and sometimes almost hopeless man. More than half a century had rolled over his head when he wrote:—

“I lost, O Lord, the use of yesterday;
Anger came on, and stole my heart away,
O may I find this morn some inward piercing ray!”

He did not get rid of his enemy, nor was Satan bruised under his feet, as he had once anticipated:

“The serpent comes anew! I hold thy feet,
O David! list, and strike thy harp-strings sweet!
Hence! choking spirit, hence! for saintly minds unmeet.”

Still was the old Adam alive, the law in his members, the flesh lusting against the spirit, when the following was his confession at the time of the evening sacrifice:—

“O Holiest Truth! how have I lied to Thee!
This day I vowed thy festival to be;
Yet I am dark ere night.
Surely I made my prayer, and I did deem
That I could keep in me. Thy morning beam;
Ah! my unreal might!
My feet have slipped, and as I lay, he came,
My gloomy foe, and robbed me of heaven's flame,
Help thou my darkness, Lord! till I am light!”

In his last days, Gregory exhibits to us an affecting spectacle, yet a monitory example, which we may profitably study. Looking back upon his past life, he asks, in a poem “On Himself,” “Where are my winged words? Scattered to the breeze? Where my bloom of spring, my early strength? Gone for ever! Where my brilliant fame? It glimmers, an expiring light! Where my manhood's vigour? Disease hath bowed and torn my frame! Where my wealth? Devoted to my God! Parents sleep beneath the lowly sod, nor they alone, a brother and a sister slumber too. Here I roam, from altar torn, and from the flock exiled—a prelate

yesterday, an outcast now!" Such is the sense of his expressions; but far more severely felt than his earthly trials, was the indwelling sin which he had tried in vain to cast out, and the gloom that his failure brought upon his soul. Who can read the following letter to Eudoxius the rhetorician without feeling for him?

"You interrogate me on the state of my affairs. They are indeed hapless. Of Basil I am bereaved; of Cæsarius I am bereaved; my brother in the spirit, and my brother in the flesh, *τον πνευματικὸν ἀδελφόν, καὶ τὸν σωματικόν.* My father and my mother have departed from me; my body is bent with sickness; old age is on my brow; cares perplex me; anxieties distract me; my friends are faithless, and the church is without a pastor. *Joy is dead; sorrow is young and vigorous. My voyage is in the night; the storm is loud; no beacon shines; Jesus sleeps.* What am I yet to suffer? One only remedy presents itself to my afflictions, and that is death. *But there is a world to come; and at the nature of that world I TREMBLE, instructed by the sufferings of the present.*"

It is plain then, considering the expectations and wishes of Gregory Nazianzen, that the ascetic life was in his case a complete failure; and a slight acquaintance with practical and experimental Christianity will enable us to detect the causes of his defeat. He erred in calculating upon having the sinful tendencies of his nature destroyed, and expatiating in soul with perfect freedom in a region of ethereal purity and love while yet in the body; he depended too much upon the ascetic discipline being a means of spiritual good in itself without reference to the Lord the Sanctifier; he did not clearly understand the doctrine of justification by faith, and hence the felt motions of sin within him, led him to suspect his interest in the promises of grace; and I see every reason to conclude that he would have been a happier man, if not a better Christian, had he given vent to the promptings of a naturally affectionate spirit, in showing forth the "charities," the "humanities" of domestic life. Called to contend with difficulties, he too often went forth single-handed to the encounter, and was overborne in the conflict. His native temperament rendered him alive to the least degree of obloquy, and however severely he disciplined the body, yet neglecting to fortify the spirit within with the sacred principles of faith and hope, he sunk at times into complete despondence, under the scorn of the world, and the opposition of the church. Whatever might be the general worth and probity of his character, and this is to be highly esteemed, to the last he was encompassed with the infirmities of the flesh and of the spirit, and too often for his peace was he subdued by them, because in his own strength he met their strivings: thus is he a striking instance of the weakness of human nature in itself, when most highly accomplished, in contending with the corruptions it inherits, and the temptations to which it is exposed. But as the abuse of a thing is no argument against its use, so it follows not, because the old ascetic life failed in effecting what was proposed by it, therefore no part of it is applicable to us, and may not be beneficially employed. I believe that more bodily self-denial than what usually obtains among Christians, is commanded by the precepts of the New Testament, is sanctioned by its examples, and is recommended by the benefits that have resulted from it. Paul states the conduct which he

pursued with reference to the incorruptible crown—"I therefore so run, not as uncertainly," ἀδηλως, *ignorantly*—then he adds, "I keep under my body, and bring it into subjection,"—and hence his triumphant testimony, "so fight I, not as one that beateth the air." I therefore commend to the thoughtful believer, the discipline which the apostle observed in connexion with faith in the atoning Saviour and prayer for the sanctifying Spirit, not only as "a more excellent way" than that which the Greek father pursued, but as a rebuke to the fleshly ease which at present largely prevails in the church.

June 16.

M.

FRAGMENTS OF PURITAN HISTORY.

No. VI.

THE principles and intentions of the Puritans, as the common lot of reformers, were not only misunderstood, but also maligned and misrepresented. Their enemies, who had all power in their hands, suppressed both the freedom of speech, and the liberty of the press; while they used every practicable means to prevent their real sentiments appearing before the eye of the public; yet, with watchful assiduity, they diffused the slanderous reports and groundless accusations of those who sought to injure them. They had, therefore, only one alternative, that of offering their humble and importunate supplications to those in power. The Lord Rich, already noticed, had retained Mr. Wright as preacher in his house, had espoused his puritanic sentiments, and had requested Bishop Aylmer to license him to preach in his diocese; and for these offences, remarkable as it may seem, he was twice convened before Aylmer and the high commission, and cast into prison.* His lordship having endured long and disgraceful confinement in the Fleet, presented the following petition to the Lord Treasurer Burghley:

"Right Honourable and my special good Lord,

"As my great necessity and oppressed state enforce me to unfold my grief, and to stretch out my hand for comfort; so the wisdom and judgment lodged in your honourable breast, ever shining in your mild and sweet countenance, and the fever of love which always hath affected my heart, as the Lord knoweth, towards you, no less emboldens me to consider my love herein, and to flee for succour to your Lordship's most wise pity and compassion. Wherefore in this my wearisome charge, and sharp imprisonment, most humbly craving again your Lordship's assistance, and favourable means for the redress thereof. For when I call to mind what I have endured, flowing from a most loyal heart, which both in liberty and restraint, I had still kept to refer myself to her highness's laws; and that settled purpose and endeavour which daily rested in me, to advance, by all means I could, the religion of God, now established in these her highness's dominions, (which in his abundant mercy I pray may be continued and enlarged for ever,) that maketh me a little to lift up my heart, and yield me some cheer in these hardest bonds.

"Notwithstanding when I weigh the hard portion that is now allotted me,

* Strype's Aylmer, pp. 85, 86.

and in what sort, and with whom I suffer, it breeds no less astonishment than the officer doth report. But when I hear of the sharp and great threatenings which my enemies are all urging against me, as though their malice and will were law, as though the sword were wholly remitted into their hands, and, finally, sustaining this undeserved revenge, and finding now so few friends that will either regard the reverence of my rank, or press others for the ease of this my smart; I am, my good lord, even well nigh discomforted, and ready to faint under the burden thereof. Oh, that it might please you to take into your honour's consideration of my long imprisonment, impoverished estate, charge of wife and children, and, lastly, as most weighty, her Majesty's most undeserved displeasure towards me; to report my great distress, and to become my so special patron, as, through your honourable means, to procure my release; that obtaining it, I might next, under God and her Majesty, so use the noble bond of my debt to you and your lordships.

"I have now of late renewed my supplications to your honour and the rest of the lords of her Majesty's most privy council; to that end, that I might obtain her Majesty's gracious favour and good opinion; and therein withal the best of his blessings which the Lord of heaven doth witness with me, is the benefit I long after, and the blessing I pray for. The eternal Spirit, comforter of all, pour out his abundant mercies upon you, to live in godlike fear now, and afterwards endure your honour with everlasting happiness. Amen. April 14, 1582.

"Your honour's in all humble duty, most ready to be commanded,

"RICHARD RICH, prisoner in the Fleet."*

The suffering puritans had many friends in the higher ranks of society who espoused their cause, and sought to diminish their afflictions. Of this number was Lady Bacon, widow of the celebrated Lord Keeper Bacon; who, from the tenderest sympathy, addressed the following letter to Lord Burghley, earnestly soliciting that the puritans "might be allowed to show their reasons to her Majesty or the Lords of the Council." Though without date, it was written in 1584, the year of the Lambeth conference.

"My especial good Lord,

"I know it becomes me not to be troublesome to your honour at any time, but now chiefly in this season of your greatest affairs, and small or no leisure; but because yesterday morning's speech, as in that I was extraordinarily admitted by your lordship's favour; so fearing to stay too long, I could not so plainly speak, nor so well receive your answer, as I would truly and gladly in that matter. I am bold by this writing to enlarge the same more plainly. If it may please your good lordship, the report of the late conference at Lambeth hath been so handed to the discrediting of those learned men, who labour for the right reformation in the ministry of the gospel, that it is no small grief of mind to the faithful preachers. Because the matter is thus by the other side carried away, as though their cause could not be sufficiently warranted by the word of God. For which proof, they have long been sad suitors; and would still most humbly crave both of God in heaven, whose cause it is, and of her Majesty, their most excellent sovereign here on earth, that they might obtain quiet and convenient audience, either before her Majesty herself, whose heart is in God's hand, to touch, and to turn, or before your honours of the council, whose wisdom they greatly reverence. And, if they cannot strongly prove before you out of the word of God, that reformation which they have so strongly called and urged, to be according to Christ's own ordinance, then to let them be rejected with shame out of the church for ever.

"That this may be the better done to the glory of God, and our understanding of this great cause, they first require leave to assemble, and to consult together

* Lansdowne's MSS. Vol. xxxvi. No. 67.

purposely, which they have forborne to do for avoiding suspicion of private conventicles. For hitherto, though in some writings they have declared the state of their cause; yea, of God's cause; yet were they never allowed to confer together, and so together to be heard fully. But now some one, and then some two, called upon a sudden unprepared, to meet four prepared to catch them, rather than gravely and modestly to be heard, to defend their right and good cause. For such weighty conference, therefore, they appeal to her Majesty and her honourable wise council, whom God hath placed in the highest authority, for the advancement of his kingdom; and refuse the bishops for judges; who are parties, and partial in their own defence; because they seek worldly ambition more than the glory of Christ.

"For my own part, my good lord, I will not deny, but, as I may, I hear them in their public exercises, as a chief duty commanded by God; and I also confess, as one that hath found mercy, that I have profited more in the inward, feeling knowledge of God's holy will, though but in a small measure, by such sincere and sound opening of the Scriptures by an ordinary preaching within these seven or eight years, than I did by hearing occasional sermons at Paul's well nigh twenty years together. I mention this unfeignedly the rather to excuse this my boldness toward your lordship, humbly beseeching your lordship to think upon their suit; and as God shall move your understanding and heart to further it. And, if opportunity will not be had as they request, yet I once again in humblewise a suitor unto your lordship, that you would be so good as to choose two or three of them, which your honour liketh best, and license them before your ownself or others at your pleasure, to declare and to prove the truth of the cause with a quiet and an attentive ear. I have heard them say, they will not come to dispute and argue to breed contention, which is the manner of the bishop's hearing; but to be suffered patiently to lay down before them that shall command they are then excepted, how well and certainly they can warrant by the infallible touchstone of the word, the substantial and main ground of their cause.

"Surely, my lord, I am persuaded you would do God acceptable service herein; and for the very entire affection I owe and do bear unto your highness, I wish from my heart, that, to your other rare gifts, you were fully instructed and satisfied in this principal matter, so contemned of the Rabbins, to the dishonouring of the gospel so long among us. I am so much bound to your lordship for your comfortable dealing towards me and mine, as I do incessantly desire, that, by your lordship's means, God's glory may be more and more promoted, the grieved godly comforted, and you and your lordship's abundantly blessed. None is privy to this. And, indeed, though I hear them, I see them very seldom. I trust your lordship will accept in best part my best meaning.

"In the Lord dutifully and most heartily,

"A. BACON."*

Mr. Daniel Dyke, the worthy author of "*The Mystery of Self-Deceiving*," and other valuable publications, having been seven years minister at Coggleshall, in Essex, was suspended by Bishop Aylmer, and driven out of the county. He next settled at St. Albans, where his ministry was eminently acceptable and useful; and, in this situation, he was affectionately patronised, and, in a great measure, supported by Lady Bacon, who was no doubt one of his hearers, and whose epistle to Lord Burghley we have now transcribed. Under these favourable auspices, he had a gratifying prospect of usefulness; but here also Bishop Aylmer suspended him from his ministry, and treated him with extreme inhumanity. The parishioners, as sheep without a shepherd, presented the following petition, dated Novem-

* Lansdowne's MSS. Vol. 904. No. 49.

ber 7, 1589, and signed with their own hands,—“To the Right Honourable Sir William Cecil, Knight, Lord Burghley, Lord Treasurer of England, and one of her Majesty’s most honourable Privy Council.”

“May it please your honourable good lordship to understand the lamentable estate and condition of your poor supplicants, the inhabitants of the parish of St. Michael’s, in St. Albans. We being a people that have always lived almost without any ordinary preaching, until within these four or five years; by means whereof, we knew not aught what belonged to God, what belonged to our prince, to our neighbours, neither to our families, to bring them up in that obedience and subjection which is meet. Neither did we know how to keep them from such abuses as are common in the world; so that ignorance and disorder was upon us, and upon ours for want of teaching. Of late it pleased the Lord in great mercy to visit us with the means of our salvation, the ordinary ministry of the word; and through the godly endeavours of our very good patroness, the Lady Bacon, at her special and almost only charge, we enjoyed one Mr. Dyke, a preacher authorized; who, according to his function, hath been painful and profitable, and both in life and doctrine, hath carried himself peaceably and dutifully amongst us; so as no man can justly find fault with him, except of malice some who are ill-disposed persons, and cannot abide to hear their faults reproved by the word of God, do for that cause set themselves against him, by slanders, and such like practices, labouring in all places to their uttermost to discredit him, and to hinder the course of his ministry; yet none of them all, in the least show of evil, are able to touch him. Through his preaching, many have been brought from their ignorance and evil ways to a better life, to be diligent hearers of God’s word, willing to do every service of the prince, ready to distribute to the poor, having our servants in better order and government than in time past.

“Now, may it please your good lord to understand, that this our preacher is suspended by the Bishop of London; and so we are now as sheep without a shepherd, exposed and laid open to manifold dangers, even to return to our former ignorance and cursed vanities. We are no better than our fathers, who, in the absence of their good guides, corrupted themselves, and were soon turned from the ways which God prescribed them. The Lord hath spoken it, and, therefore, it must needs stand inviolably true, ‘where there is no vision the people perish.’ Now we having had some experience of your honourable care heretofore, in the like case, for which all thankfulness due we acknowledge, that through your means we have enjoyed this benefit of the word preached, we are in this our present distress, emboldened to become most humble suiters and petitioners next after God unto your honour, that in regard of so many benefits we had by preaching, and in respect of this great loss now before us, by want whereof we are spoiled of our comfort, weakened to God-ward, and made more unfit for every good service, and necessary work:—that it would please your good lordship, in the bowels of your honourable compassion, to pity us in this our present misery, and to become so favourable unto us, as by your means, we may again enjoy our preacher. For through your honourable and worthy part to this poor church and people of God, we, our wives, and our children, shall be bound always to pray unto the Almighty for his favour, mercy, and blessing to be upon you and your’s for ever, both here and in the world to come.”*

The Lord Treasurer having received this petition, and having a very high opinion of the character and abilities of Mr. Dyke, immediately interposed and recommended the bishop to restore him to his ministry, until he should be found guilty of some offence deserving of censure. This, however, was unavailing; and Bishop

* Lansdowne’s MSS. Vol. lxi. No. 23.

Aylmer, instead of exercising a greater degree of lenity, proceeded to the adoption of still greater severity.

In connexion with this account, we may add the case of Mr. Thomas Barber, many years a laborious and useful minister at Bow church, London, where he had a large and affectionate congregation. He was arraigned before the high commission, and required to take the oath *ex officio*, to answer all interrogatories which might be proposed; but he refused the odious oath, lest he should be forced into an accusation of himself; on which he was immediately suspended from his ministry. The parishioners, suffering this privation, presented the following petition, numerously signed, to the Lord Mayor and the Court of Aldermen, affectionately entreating them to procure his restoration:

“Right honourable and worshipful,

“It is not unknown unto you, how much the good government of this honourable city, and due obedience to all her Majesty’s subjects is nourished and increased by the ministry and diligent preaching of the gospel; and that the interruption thereof is the most ready way to breed sin, destroy virtue, raise contempt of God and the magistrate, and, finally, to disturb and disorder the quiet, peace, good government, and true obedience; for whilst pride and idleness, the nurses of all evil rule, are so increased in all sorts of people and places, vain spectacles, bear-baitings, dancing-schools, fencing-schools, dicing-houses, and so many allurements and hostelries of iniquity are maintained.

“If the faithful, diligent and earnest preachers of the word of God should suddenly be restrained, and put from their accustomed exercises, so long and with so good success heretofore continued, how can it be but the former profanations of the Lord’s Sabbath will be renewed, and the places of sin, which by such preaching began to be made more empty than before, and the common custom of swearing and filthy talking, which by that means was greatly diminished in some, and in many hated and abhorred, will be filled and grow up again? Where the food of everlasting life is taken away, there souls die an eternal death; and where people are not taught and overruled in conscience to true obedience, the magistrate is never rightly honoured and obeyed, neither the husband rightly revered by his wife, the parents of their children, the masters of their servants, nor charity rightly kept up amongst neighbours.

“Considering, therefore, how effectual and godly an exercise hath of long time been kept on this behalf in Bow church, four times every week, by the learned, virtuous, and godly preacher, Mr. Barber, to the great furtherance of God’s glory, godly life, and due obedience, not only amongst many citizens and their families, but also many strangers of divers parts of the realm repairing thither; we thought the said Mr. Barber worthy of great favour and commendation. Nevertheless, he of late being called before certain commissioners of the Archbishop of Canterbury, because he denied them to answer certain questions by them propounded, on certain curious points, they have prohibited him from any longer continuance of his said exercise, to the great rejoicing of the wicked, and the bitter grief and dismay of the godly disposed. We doubt not but that your lordship and worshipful can easily foresee, that the sudden interruption of this, and such like godly exercises, so well settled in some few places in this city, will greatly hinder God’s glory, the quietness of your government, the obedience of the people, and the common good order of the city, a thing lamentable to be thought of. For these exercises being once abandoned, how can it be but that idleness on the Sabbath ensuing by the lack thereof, will draw great numbers to much lewdness, and bring again the contempt of God, and of all good order, to their former liberty?

“Your orators, whose names are subscribed, therefore, humbly in the name of God, do beseech your honour and worships, that in due regard of God’s glory, her Majesty’s good service, and the good order and government of this her city,

you will use your best means to her Majesty and the Lords of her Privy Council, that this exercise at Bow church and other like of the city, may be continued, and not disappointed; wherein, as we take it, you will perform an acceptable duty to Almighty God, faithful service to her Majesty, great honour to this her city, and great ease and quietness to your lordship and worshipful brethren, in the good rule and peaceable government of the same; and all the godly inhabitants thereof, as well for their own parts, as for their poor servants and families sake, will daily multiply their hearty prayers to Almighty God to bless and direct you in all your ways, to his glory, and your perpetual comfort.”*

This intercession was unavailing. It was beyond the power of the court to afford the least relief. The decision of the high-commission was irrevocable; and Mr. Barber, notwithstanding his ability and usefulness, remained under suspension several years, to the extreme regret of numerous christian citizens, and the great injury of the church of God.† It ought, however, to be observed, that Lord Burghley, in numerous instances, exerted himself in favour of the oppressed ministers; and, on one occasion, he addressed the following pointed rebuke to Archbishop Whitgift:

“I am sorry to trouble you so often; but I am more troubled myself, not only with many private petitions from ministers, recommended from persons of credit, as peaceable in their ministry, yet are greatly troubled by your grace and your colleagues in commission; but I am daily charged by councillors and public persons with neglect of duty, in not staying these your grace's proceedings so vehement and so general against ministers and preachers; that the papists are thereby generally encouraged, ill-disposed subjects animated, and the Queen's safety endangered. I have seen an instrument of twenty-four articles, of great length and curiosity, formed in a *Romish* style, to examine all manner of ministers, and to be executed *ex officio mero*. I find them so curiously penned, that I think the *Inquisitors of Spain* use not so many questions to comprehend and to entrap their prey. I think they ought not to answer all these nice points, except they were very notorious offenders in papistry, or heresy. I write with the testimony of a good conscience. I desire the peace of the church, and concord and unity in the exercise of religion: but, according to my simple judgment, this kind of proceeding is too much savouring of the *Romish Inquisition*; and is a device to *seek* offenders, rather than to *reform* them. I have willed them *not* to answer these articles, except their consciences may suffer them.”‡

These praiseworthy efforts of the Lord Treasurer were followed by those of the Lords of the Council; who, having taken the case of the distressed ministers into serious consideration, sent a sharp, but very seasonable rebuke to Archbishop Whitgift and Bishop Aylmer, declaring in substance—That they had received many complaints from various counties, of proceedings against a great number of ecclesiastical persons: some parsons, some vicars, and some curates, but *all preachers*; some of whom they had suspended, and others they had deprived; but they, the council, had taken no notice of these things, hoping their lordships would have stayed their proceedings, especially against such as earnestly instructed the people against the errors of popery. That they had lately received information that great numbers of *zealous* and *learned* preachers were sus-

* MS. Register, pp. 458, 459.

† Ibid. pp. 588, 826.

‡ Strype's Whitgift, Appen. pp. 63, 64.

pended from their cures; that there was no preaching, prayers, nor sacraments in the vacant places; that, in some cases, the persons appointed to succeed them, had neither good learning, nor good name, but were drunkards and of filthy life; and that, in other places, a great number of persons occupying cures were notoriously unfit, some for lack of learning, and others chargeable with enormous crimes; as drunkenness, filthiness of life, gaming at cards, and haunting of alehouses, against whom they heard of no proceedings. The council, therefore, in the discharge of their duty, earnestly recommended their lordships to take these glaring evils into charitable consideration; and that the people of the realm might not be deprived of their pastors, being diligent, learned, and zealous, though they might in their consciences, but not in wilfulness, seem doubtful in some points of mere ceremony. They concluded by expressing how glad they should be to hear of their lordships' having adopted some suitable remedy against these enormities.*

These were seasonable rebuffs from those in power. How large a portion of profit did the two venerable prelates derive from these pointed instructions and admonitions? Bishop Alymer, as we have already witnessed, pressed onwards in the work of persecution; so that these appropriate and authoritative lessons were lost upon him. As to Archbishop Whitgift, it would seem, from the fact recorded by a learned churchman, that he derived as little benefit from these useful instructions, as his brother of London. This author tells us, that it was the constant practice of Whitgift, when any lord or lady sought his favour for any nonconformist, he professed how glad he was to serve them, and gratify their desires, assuring them that he should indulge every possible kindness towards them; yet would he remit no part of his usual rigour. Thus, Mr. Editor, our author adds, he never *denied* any great man's desire, yet he never *granted* it; pleasing them with general promises, but still adhering to his unaltered resolution: whereupon the nobility ceased making any further application to him, knowing it was altogether in vain.†

B. B.

ESSAYS ON THE BOOK OF JOB.

No. IV.

BY THE REV. RALPH WARDLAW, D.D., GLASGOW.

To the speech of Elihu the patriarch offers no reply. His silence might in part be attributed to a consciousness of general truth in the representations which that speech contained,—a consciousness that, in the heat of his exasperated spirit, and the haste of impassioned utterance, he had allowed expressions to escape his lips, which, neither in themselves nor in the state of mind they indicated, were capable of vindication. But the principal cause, I apprehend, by

* Strype's Whitgift, pp. 165, 166.

† Fuller's Church Hist. b. ix. p. 218.

which any answer on the part of Job was prevented, was, that before the close of Elihu's appeal on God's behalf, God himself had given the signal of his own intention to decide the controversy in person. The glory of Jehovah had begun to disclose itself in the heavens. "The golden splendour advanced from the North"—streaming light amidst gathering darkness,—the understood and appropriate symbol of the purity and the "terrible majesty" of the divine presence:—and from "the excellent glory," the voice of the Eternal saluted his servant's ear. "The Lord answered Job out of the whirlwind"—and all then was silent, solemn, breathless attention.

The address of Jehovah on this occasion—to employ the expression of the psalmist, when describing his voice in the thunder—was "full of majesty;" an astonishing combination of independent dignity, awful grandeur, conscious omnipotence, sovereign authority, and gracious condescension! It is a challenge of the Almighty to his presumptuous creatures, well fitted to silence them and lay them in the dust. By a most magnificent appeal to the wonders of creation and providence, illustrative of his irresistible might, his uncontrollable supremacy, his unsearchable wisdom, his inexhaustible resources, his sin-consuming jealousy, and his unbounded goodness, he effectually "hides pride from man," and while he demands, establishes his right to demand,—the prostrate adoration, the unquestioning submission, the unshaken confidence, and the obedient homage, of his intelligent creatures.

The convicted patriarch, whom the intensity of complicated suffering, and the exasperations of a wounded spirit had tempted to "speak unadvisedly with his lips," is instantly covered with confusion and shame, and humbled in the very dust. What he could not yield, in the natural pride of an offended spirit, to the false charges, unrighteous reasonings, and bitter expostulations of men, he yields at once to the majesty and the grace of the Most High, and appears before us in all the lowliness of penitential abasement, acknowledging his sinfulness, his ignorance, his presumptuous self-sufficiency:—"Behold I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further:—" "Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes!"

Then follows the conclusion,—the *denouement*—the winding up of the whole. The blessed God decides the controversy in favour of his servant Job, and announces his gracious acceptance of his humiliation and confession, and the restoration to him of his favour and blessing. At the same time, he severely reprimands the friends of the patriarch, for the false views they had entertained and set forth of the principles of his moral administration for "not having spoken of him the thing that was right, as his servant Job had done." The difference between their case and Job's, in point of culpability, was

very wide. Their *principle* was wrong. It was founded in narrow contracted views of the divine providence; so narrow, so unworthy of God, and so manifestly at variance with daily facts, as to be seriously offensive and reprehensible. They had been led by it to the most grievous violations of the spirit of charity, and the claims of justice,—to the temporary suppression and extinction of the sympathies and kindnesses of the heart,—to a flagrant breach of the sacred laws of friendship,—and to a pertinacious pleading *for* God which was really *against* him; a pleading which, while it was acrimonious in its spirit, and pharisaical in its reflex implications of credit to themselves, was not less injurious to the character of Jehovah than to that of his servant. The *principle* of Job, on the contrary, was right; and the objectionable language of his defence was but the temporary ebullition of an indignant spirit, stung to the quick by the failure of trusted friendship and anticipated kindness, and hurried on to the utterance of intemperate words by the cutting insinuations, the base and baseless charges, and the harsh and abusive contumely, of those, from whom he had expected the mingling tears of condolence, and the tender lenitives of sympathising affection. O! this was ill to bear; and He, who “knoweth what is in man” knew what allowance to make for it. There was much in it to palliate, though not to justify. There were seasons, in the very progress of the controversy, when the afflicted patriarch gave evidence of a secret misgiving,—of his being startled by his own expressions, and shrinking from them as if sensible that he was going too far,—the sudden thought of his own sinfulness arresting the utterance of the too unqualified asseverations of his innocence, and agitating him with a conflict of opposite emotions. These were seasons, when a single well-timed word of kindly gentleness might have calmed and rectified his spirit, and subdued it to the settled tranquillity of devout resignation. But his appeals to sympathy, on such occasions, meeting no suitable return,—having no other effect than to augment the violence of accusation and the envenomed virulence of sarcasm and reviling,—his spirit finds no rest; and, “speaking in the bitterness of his soul,” his words are not weighed and meditated, but become, increasingly, the quick and random effusions of a tortured mind,—the bursts of a wild and reckless desperation,—the boiling over of a heart under which had been gathered and blown the fuel of unpitied suffering and calumnious reproach,—the breath of unkindness, “like a stream of brimstone,” kindling it. The instant, however, that the voice of Jehovah meets his ear, the boiling of turbulent passions ceases; the storm that had raged within him is a calm. He does not “strive against his Maker.” He does not say, like Jonah, “I do well to be angry;” but again, as at the first, “bows the head and worships.”

Jehovah, having accepted his servant, appoints him to be intercessor with Himself in behalf of his three friends; that, by his mediation, the divine displeasure, incurred by their false and cruel accusations of Job, as well as by the wrong they had done to the true principles of the divine government, might be turned away. And, along with the patriarch's intercession for them, they are com-

manded at the same time, to offer for themselves "a burnt-offering," a sacrifice of propitiation:—"Therefore, take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering: and my servant Job shall pray for you; for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me that which is right, like my servant Job." Chap. xlii. 8.

All is now set to rights. Eliphaz, and Bildad, and Zophar, humble themselves by immediate compliance with the divine injunction. They solicit the intercessions of their injured friend, to appease and avert from them the "kindled wrath" of the Almighty. Job, on his part, manifests the sincerity of his devout humiliation, by banishing all his resentment,—the deep consciousness of his own failures at once prostrating his soul before God, and dictating the sentiments of conciliation and forgiveness towards his friends. He offers up for them his willing and fervent intercessions:—and it deserves special notice, that his own returning prosperity is immediately associated with his thus seeking the divine blessing upon others—"And the Lord turned the captivity of Job, *when he prayed for his friends.*" The patriarch is reinstated in his former prosperity. Friends, and family, and property are restored to him. The gifts of conciliation, kindness, and generosity flow in upon him from kinsfolk and acquaintance. "The Lord blessed his latter end more than his beginning." His substance, in all its variety, is doubled; and his sons and daughters, the same in number as before, grow up around him, objects of admiration to others, and sources of honour and comfort to himself. He lives to a good old age, seeing his children and his children's children to the fourth generation.

From the outline thus presented of the contents of the Book, it does not appear a matter of great difficulty to discover the principal lessons it was designed to teach.

I. Of these, the first in order, both in divine intention and in real importance, is, *the settlement*, by the authority of God himself, of a *general principle of the divine government*. This is the subject of the controversy between Job and his friends, which occupies the greater part of the Book. Job's friends proceeded upon the assumption, that, under the administration of divine providence, prosperity and adversity were indications of character; and that peculiarly severe afflictions were to be interpreted as sure evidences of peculiarly heinous wickedness,—such as, however unknown to men, was known to God. It was on this assumption that, in spite of all the proofs to the contrary which his former character had presented, they confidently and pertinaciously charged him with all manner of secret and successfully concealed iniquity. The opposite of this principle is maintained by Job; who, in the midst of his heaviest privations, and bitterest and most tormenting distresses, persists in the affirmation of his innocence,—and of the injury done not to himself only, but to God, by the imputations against both which their pleadings involved. He upholds the principle,—as manifest in unnumbered facts,—that prosperity and adversity are *not* so distributed in the providence of God as to be by any means uniform

criteria of character; that the former is frequently the lot of the wicked, and the latter of the righteous,—the enemies of God rioting in worldly abundance, while his children are the victims of privation and calamity. This controversy is decided in Job's favour. Jehovah himself announces the verdict. His anger was kindled against Eliphaz and his associates, because "they had not spoken of him the thing that was right, like his servant Job." When he says this, it is quite manifest that his language is not to be interpreted in reference to *all that had been said* by the parties on either side of the "great argument:"—it must be understood restrictively to the *general principles* of the controversy. In these, Job was right, and his friends wrong.

Some have fancied, under the *Jewish* dispensation, subsequent to the period of Job's life, a regular adaptation of temporal blessings and temporal judgments to individual character. In this departure from the ordinary principles of the divine administration, one of the peculiarities of this dispensation has been conceived to lie. It appears to me evident that this is a mistake; that the language of the divine record on which the sentiment has been founded must be interpreted, not *personally*, but *nationally*. Of individuals it was never true. *Facts* cannot be made to comport with it. The plainest and most positive statements of the Old Testament itself are against it;—Ecl. ix. 1—4. And had it been at all founded in truth, the temptation which shook Asaph's confidence in the divine faithfulness, and had well nigh driven him to atheism, could never have had existence. He was "envious at the foolish, when he saw the prosperity of the wicked;" and said, "How doth God know? and is there knowledge in the Most High? Behold these are the ungodly who prosper in the world." See Psalm lxxiii. But, had the principle of Job's three friends really had place in God's administration over Israel,—there could have been no "prosperity of the wicked" to be seen. But on this subject I cannot now dwell.

There are some who have run into an opposite extreme. They have considered the visitation of Job as an exemplification of pure sovereignty, as a case in which the afflictions were really not called for,—not needed; as an instance in support of what have usually been termed the *sovereign hidings of God's countenance*. Into any general discussion of this subject I cannot at present enter. The association of *sovereignty* with the *infliction of suffering* has always appeared to me to involve a principle not less repugnant to the nature of God's moral government, than the principle maintained by Job's three friends. By those who profess to hold it, accordingly, it is in general so much qualified, and invested with so many modifying explanations, as to render it almost unmeaning, if not even inconsistent and self-contradictory; every explanation which admits *desert* necessarily neutralizing *sovereignty*. Now, with regard to the case of Job, it should be observed—

In the *first* place, that, whatever was the excellence of Job's character, (and it is admitted that the terms of the divine attestation are as strong as any that are applied to human character in the sacred word,) yet the excellency of the very best of men is still only com-

parative. The verdict of holy omniscience still stands true—"There is none righteous, no not one." "There is not a just man on the earth that doeth good and sinneth not." All the temporal suffering that can be endured even by the most eminent in holiness is still *deserved* by them; and in the very case of Job himself, it was a truth, although, on the part of him who uttered the words, the *animus* by which they were dictated was malignant,—“Know therefore and see, that God afflicteth thee less than thine iniquities deserve.”

Secondly: Job was, by trial, made sensible of this himself. We read much, in the science of chemistry, of *latent heat*,—or heat that is not extricated and rendered sensible, unless when the body in which it is concealed is exposed to such influences as effect a certain change in its state. May we not say with truth that, in the science of morals, there is such a thing as *latent sin*; sin that is elicited only by the exposure of him who is the subject of it to particular circumstances of trial? sin of which not only are others unaware, but even the individual himself in whom it exists, is hardly if at all conscious, till these circumstances occur? Thus it was with Job. The event made it manifest, that, in the midst of all his exalted excellence there was latent corruption, in the form of pride, and passion, and self-estimation; and when that latent corruption had discovered itself, and had been effectually subdued, he found reason to acknowledge, though the precise terms might not be used by him, that it had been “good for him to be afflicted.” He was made sensible, too, that worldly prosperity had operated upon his heart with an influence of which he had not been, sufficiently at least, aware. With its proverbially insinuating power, it had begun to make him *confident*, and tempted him, (in the language of the apostle Paul,) to “*trust in uncertain riches*.” His own acknowledgment shows this, when describing his prosperous condition,—“Then I said, I shall die in my nest, and multiply my days as the sand:” language which corresponds with that of the psalmist,—“In my prosperity, I said, I shall never be moved: Lord, by thy favour thou hast made my mountain to stand strong.” Psalm xxx. 6, 7. His character, it is true, did not indicate any undue or injurious influence of the world over him; nor did such influence even discover itself immediately on his sudden reverses. But to a certain degree it was there; and, by a gradual, imperceptible, stealthy progress, it might have grown upon him. From this he was saved by the sad experience of the world’s vanity, and prepared for the still more humble and devoted use of his prosperity than before, on its subsequent restoration.

Thirdly: It ought not to be forgotten, what an essential difference there is between *temporal distresses*, of whatever description and in whatever amount, and the *hiding of God’s countenance*. The latter implies, (if it means any thing at all explicit,) the sovereign withdrawal of the light of comfort from the mind; the prevention of the mind, by a sovereign influence, or a sovereign suspension of influence, from seeing and enjoying God, or reposing in him that trust which gives the soul the peace of his children. Now, so widely different is this case from the other, that many a time, in the experience of the Lord’s people, it has been in seasons of the heaviest

visitation of temporal calamities that the "light of God's countenance" has been most abundantly and most exquisitely enjoyed. Its radiance has been brightened, and its sweetness enhanced, by the very darkness amid which it has shone; like a ray of the sun's "blessed light," in the "cloudy and dark day," streaming from an opening in the heavens, athwart the blackness of the shrouded sky. There is no evidence that, in the case of Job, there was any "sovereign hiding" of the divine favour from his soul. It was all along his own fault alone, if in his distress he did not find God, and find peace, and comfort, and joy from confiding in Him. His expressions at times show that to such feelings as these his bosom was by no means altogether a stranger: and his complaints, at other seasons, of the departure and absence of God,—and the longings he utters to see him and stand in his presence,—are to be interpreted of his past prosperity, when "the candle of the Lord shined upon his head, and when by his light he walked through darkness," and of his inconsiderate eagerness to have an open interview with him,—an opportunity of pleading his cause before him, and of showing how he could vindicate himself even to his Maker!—a desire, which, when gratified, as we have seen it was, only covered him with shame, and happily corrected his rash presumption.

II. Along with the settlement of the great principles of the Divine government, we have before us a signal example of *patience*; and the most ample encouragement to trust in God, and to cultivate the spirit of *humble, tranquil, cheerful submission to the divine will*. This lesson is a fine counterpart to the other. It is just the practical following out of the other; the duty, on the part of the creature, corresponding to the principle of administration on the part of God. The lesson which we have been already considering, is the lesson taught by the controversy between Job and his friends, along with its authoritative decision: the present lesson may be regarded as that of the Book at large. By some critics, this has even been considered as forming the principal if not the exclusive object of the Spirit of God in inditing the Book. "The question concerning the Divine justice," says an eminently high authority, Bishop Lowth, "was not the primary object, nor does it constitute the subject of the poem; but is subservient, or in a manner an appendage to it. The disputation which takes place upon this topic is no more than an instrument of temptation, and is introduced in order to explain the inmost sentiments of Job, and to lay open the latent pride that existed in his soul. The Almighty, therefore, when he addresses Job, pays little regard to this point; nor indeed was it necessary; for neither the nature nor the object of the poem required a defence of Divine Providence, but merely a reprehension of the over-confidence of Job.*" I cannot but think, however, that this is assigning too low a place to the illustration of the principles of God's providence, or moral government, as one of the objects of the composition. Surely had this been merely "subservient," merely "an appendage," we should not, in the close of the poem, have found so very much made

* Lectures on Hebrew Poetry, Vol. ii. pp. 396, 397.

to turn on the difference between the views which had been expressed in regard to it, by the patriarch on the one side, and by his friends on the other. We should not have found the approbation and the censure of Jehovah so explicitly directed to this one subject. "The true object of the poem," says the same admirable but not infallible critic, "appears to be, to demonstrate the necessity of humility, of trust in God, and of the profoundest reverence for the divine decrees, even in the holiest and most exalted characters."* Without attempting to adjust the exact proportions in which it was the divine purpose to impress these several lessons, it will be well for us to receive deeply the impression of them both, of the principles of God's rule over us, and of our duty to him, as subjects of that rule. It is of no slight importance, in order to a correct estimate of our own characters and of the characters of other men, and in order to our entertaining just sentiments and cherishing appropriate feelings towards God, that our conceptions of the principles by which his government of the world is conducted be according to truth. The very patience, humility, submission, and confidence, which it is supposed to be the chief end of the book to inculcate, are associated with such conceptions, and in no small degree, arise out of them. "Take, my brethren, the prophets," says the apostle James, with an eye to both the lessons we have just been stating, for an example of "suffering affliction, and of patience. Behold, we count them happy who endure. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy."

Whilst, in the case of Job, we have an example of patience, we have, at the same time, an exemplification of the imperfection of every virtue in the very best of human characters,—of the imperfection even of the particular virtues in which they more especially excel. Though Satan's taunting prediction,—“he will curse thee to thy face,” taunting both to God and to his servant,—was not verified, yet even Job's patience *was not perfect*. It endured much; but it *was* at length overcome. He “opened his mouth, and cursed his day;” and both then and afterwards, he “spoke unadvisedly with his lips.” Whilst, therefore, we comply with the admonition to imitate the patience of Job, let us not forget that, in this as in every virtue, we have a pattern still higher,—a pattern that is “without blemish.” Let us “look unto Jesus,”—who, although the grand end of his appearance on earth was to “put away sin by the sacrifice of himself,” and to “bring in” for our justification “an everlasting righteousness,” has, in the manner of executing “the work given him to do,” “left us an example that we should follow his steps:” “who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself unto Him that judgeth righteously;” who “was led as a lamb to the slaughter;” who was “holy, harmless, undefiled, separate from sinners, and is now made higher than the heavens.” While, then, for our acceptance with God, we renounce all self-dependence, and rely, exclusively and with simplicity of faith, on his perfect righteousness, and atoning

* Lectures on Hebrew Poetry, Vol. ii. pp. 397, 398.

blood, and rich mercy to all that call upon him, let us, at the same time, never lose sight of his example, conformity to which in our life is to be the evidence of our saving interest in his death. "He that saith he abideth in Him, ought himself also so to walk even as he walked."

ON THE PROMISE,—*"LO, I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE WORLD."*—Matt. xxviii, 20 *end*.

IN no part of the gospel narrative is the advantage of a harmony more conspicuous than in its final section, which describes the events intervening between the resurrection of the Saviour and his ascension to heaven. The separate accounts given of this short but important period by the sacred historians are for the most part defective, or obscure, and it is only by a careful combination of them all that a clear and complete view of its occurrences can be obtained. The fact is too well known to biblical students to require any proof or illustration, but may be rendered more palpable, and consequently more available to the present purpose, by inspecting the following table, and observing the names of the writers who furnish its contents.

Chronological table of the special appearances of Christ to his disciples, after his resurrection.

- No. I. To Mary of Magdala, at the tomb.—Mark, xvi, 9; John, xx, 11—17.
- II. To the other female disciples, on their return from it.—Matt: xxviii, 9, 10.
- III. To Cleopas and another disciple, on their way to Emmaus.—Mark, xvi, 12; Luke, xxiv, 13—32.
- IV. To Simon Peter.—Luke, xxiv, 33, 34; Paul, 1 Corinth: xv, 5 . . .
- V. To the apostles at Jerusalem, with the exception of Thomas.—Mark, xvi, 14; Luke, xxiv, 36—43; John, xx, 19—23.
- VI. To the apostles, including Thomas.—John, xx, 26—29; Paul, 1 Corinth: xv, . . . 5.
- VII. To several of the apostles, at the lake of Gennesareth.—John, xxi, 1—22.
- VIII. To five hundred disciples, including the apostles, on a mountain in Galilee.—Matt: xxviii, 16, 17; Paul, 1 Corinth: xv, 6.
- IX. To James, probably the son of Zebediah. Paul, 1 Corinth: xv, 7 . . .
- X. To the apostles at Jerusalem, on the day of the ascension.—Matt: xxviii, 18—20 *end*; Mark, xvi, 15—19; Luke, xxiv, 44—51; Luke Acts, i, 4—9; Paul, 1 Corinth: xv, . . . 7.

Of these appearances the first six occurred in or near Jerusalem, five on the day of Christ's resurrection, and the sixth a week later; the tenth in the same city on the day of his ascension, rather more than a month afterwards, and the seventh, eighth, and ninth in Galilee during the intermediate period. None of them is described by all the sacred writers in common. The account of three is peculiar to a single book. That of five is given in two books. No. V. is mentioned in three, and No. X. in all those above cited, except John.

But, even when two or more of these writers concur in the same statement, it is usually by one of them only that it is fully reported, so that their deficiencies are greater than at first sight appears.

In order to facilitate the present inquiry, a harmonized version of the last of these portions has already been proposed,* and will now be explained as briefly as possible; since it is by no means necessary for the success of the argument that every particular, either of the harmony, or of the version, should be admitted, a conviction of its general correctness being sufficient for the purpose. With the exception of the first paragraph, which is merely introductory, the arrangement here adopted is shown by the following table.

Chronological table of the last appearance of Christ to his apostles, immediately before his ascension.

- No. I. Final assemblage of the apostles by Jesus, at Jerusalem.—Matt : xxviii, 18 . . . Acts, i. 4 . . .
- II. His last discourse to them.—Matt : xxviii, . . . 18—20 *end*; Mark, xvi, 15—18; Luke, xxiv, 44—49; Acts, i, . . . 4, 5.
- III. Departure with them to the Mount of Olives, conversation on the way respecting his kingdom;—Luke, xxiv, 50 . . . Acts, i, 6—8.
- IV. And ascension to heaven in their presence.—Mark, xvi, 19; Luke, xxiv, . . . 50, 51; Acts, i, 9.
- V. Prediction to them by two angels of his re-appearance.—Acts, i, 10, 11.
- VI. Their return to the upper chamber at Jerusalem.—Luke, xxiv, 52; Acts, i, 12—14.
- VII. Frequent worship in the temple.—Luke, xxiv, 53, *end*.
- VIII. And subsequent miraculous ministry.—Mark, xvi, 20 *end*.

Owing to the brevity and indistinctness of the concluding paragraphs of the three first gospels, (for that of John is wholly silent on the subject,) it would be difficult to collate them in a satisfactory manner without the aid of Luke's resumed statement, in Acts, i, 1—14; whence it plainly appears that they all relate to one and the same transaction; namely, the final interview of Christ with his apostles on the day of his ascension. The evident continuity of this statement in the Acts, which comprises all the particulars requiring arrangement, determines therefore the import and connexion of the corresponding portions of the three evangelists; which, in return, render the narrative more circumstantial and complete.

Referring to his account of Christ's personal ministry, written some time before, and dedicated to the same distinguished convert, Luke thus commences the second part of his history, which, as far as it goes, is that of the apostolical age.—“My former treatise, Theophilus, related to all that Jesus began to do and to teach till the day when, after giving commands to the apostles whom he had chosen by the Holy Spirit, he was carried up [to heaven;] to whom also by many infallible proofs he showed himself alive after suffer-

* In the Cong. Mag. for February, pp. 94—97.

ing [death,] having been seen by them during forty days, and spoken of the things concerning the kingdom of God."—Acts, i, 1–3. Here it is expressly declared that about forty days after his resurrection Christ convened his apostles at Jerusalem, most probably in the upper chamber on Mount Zion where they had celebrated the paschal supper, and whither after his ascension they returned from the Mount of Olives, and there delivered to them his final instructions and commands.*—Luke, xxiv, 50–53; Acts, i, 12–14. That these commands were those recorded by Matthew and Mark, to go forth throughout the world, and preach the gospel universally to Jews and Gentiles, is proved by the corresponding passage in Luke, xxiv, 44–47, which virtually recites, and is therefore here subjoined to them, particularly the last clause,—"Thus it is written," &c.—On the other hand, this same passage is identified with the narrative in the Acts by the special injunction of Christ to his apostles, recorded in both, not to depart from Jerusalem till they had been endued with those miraculous powers of the Holy Spirit, which he had repeatedly promised to bestow on them after his ascension, and which they actually received about ten days later, at the memorable Feast of Pentecost.—Luke, xxiv, 48, 49; Acts, i, 4, 5. Besides the evidence of their internal character, which in both is decidedly that of a final charge,—Matt: xxviii, 19 . . . Mark, xvi, 15; a further proof is afforded that these portions of Matthew and Mark belong to the same farewell discourse by a positive intimation of the latter evangelist, connecting this discourse with the ascension of Christ which immediately ensued.—"After [thus] speaking to them, the Lord was taken up to heaven," &c.—Mark, xvi, 19.

The entire arrangement, and the evidence by which it is sustained, may perhaps be rendered more intelligible by the following—

Harmonized Synopsis of Christ's last interview with his apostles.

MATT. xxviii.	MARK, xvi.	ACTS, i.
19... And Jesus came, and spake to them, saying...	15. And he said to them,	4...[At last,] having called [them] together,
19... "Go forth, [and] make disciples [among] all the Gentiles"...	"Go forth throughout all the world, preach the gospel to the whole people of Israel"...
...30 end. "Behold I am with you all the [remaining] days, till the end of the age."	17... "And these miracles shall attend on those that believe. By my name they shall cast out devils"...	

LUKE, xxiv, 44...He further said to them...46. "Thus it is written, and thus it was necessary that Christ should suffer [death,] and rise from the dead the third day, 47. and that repentance and discharge of sins should be proclaimed in his name to all nations, beginning at Jerusalem"...

* The church which was built by the empress Helena on Mount Zion in the early part of the fourth century, to commemorate the site of the Cænaculum, and which has since been replaced by a Mahometan mosque, may perhaps, in conjunction with many corresponding allusions both in the Old and New Testaments, be as satisfactory an evidence of the locality of the upper chamber, as the church of the Holy Sepulchre, built by the same pious princess, is of that of the tomb of Christ.

MARK, xvi.	LUKE, xxiv.	ACTS, i.
.....	40. "And, behold, I send " [down] on you the [gift] pro- " mised by my Father; but " remain in the city till ye " are endued with power from " above."	...4. He commanded them not to depart from Jerusalem, but to await the [gift] promised by the Father, "of which," [said he,] "ye have heard me " [speak.]"
.....	50. Then he led them forth to Bethany, and lifted up his hands, [and] blessed them.
19... After [thus] speaking to them, the Lord was taken up to heaven....	51. And, while he was bless- ing them, he was separated from them, and carried up to heaven.	9. Having thus spoken, while they were looking on, he was taken up, till a cloud concealed him from their sight.
.....	52. [On this,] after worship- ping him, they returned to Je- rusalem with great joy.	12... Then they returned to Je- rusalem from the hill called [the Mount] of Olives...
MARK, xvi, 20 end. [After this,] they went forth, and preached every where, the Lord working with [them,] and confirming the word by the miracles with which it was attended.		

Without insisting on every minute particular, it is hoped that the general exposition of the paragraph now proposed has been sufficiently established; and the next step of the inquiry will be to review its several parts, and, with the aid of the information already collected, and of that which may be added from other quarters, to ascertain their exact import, and the conclusions which they legitimately supply.

The promise which has given rise to the present discussion is rendered in the authorized version,—“Lo, I am with you alway, even unto the end of the world;”—and in this dissertation,—“Behold, I am with you all the [remaining] days, till the end of the age.”—Whatever may be its true meaning, one of the first questions to be determined is,—To whom was it addressed?—And the unanimous answer returned by the sacred writers is,—To the apostles.—Evidently referring to the same transaction, Paul, in 1 Corinth: xv,...7. terms them—“all the apostles;”—Matthew and Mark—“the eleven.”—For, although each of these evangelists describes in immediate succession, and without distinction, two different interviews of Christ with his disciples, it is manifest from the style and continuity of their narratives that on both occasions the persons mentioned were the same.* In the more explicit account given in Acts i,...2, Luke designates them as—“the apostles whom Jesus had chosen by the Holy Spirit,”—and subjoins a list of their names,—“Peter, and James, and John, and Andrew,” &c.;—Acts, i,...13. as if to prove that none but apostles were either present, or concerned.

Supposing this point to be granted, the next question is,—In what capacity were the apostles thus addressed?—As private Christians,—as ordinary ministers of the gospel,—or in their own pre-eminent

* That mere continuity of narrative in the gospels does not necessarily imply continuity in the occurrences related is a fact which, although generally admitted, is not always duly regarded. Were the case otherwise, it might be inferred from the accounts of Mark and Luke that the resurrection and ascension of Christ took place on the same day; and from that of Matthew that the command to go forth, and make disciples among all the Gentiles, was given to the five hundred brethren whom he met on a mountain in Galilee a little before the latter event, both of which conclusions would be contrary to the truth.

and peculiar character?—In other words, which of the three characters best accords with the circumstances of the case? Was it as private Christians, as ordinary ministers of the gospel, or as apostles, that the eleven were solemnly convened by Christ at Jerusalem on the day of his ascension, and commanded to go forth as his witnesses and ambassadors throughout the world; to preach the glad tidings of salvation with supreme authority to all nations, beginning at Jerusalem; to plant churches among Jews and Gentiles, and to give them laws and ordinances which they had received from himself? In which of these characters were they promised the power of communicating to their converts the extraordinary gifts of the Holy Spirit? And in which of them did they actually go forth, and exercise their miraculous and successful ministry? The reply to these questions seems to be unavoidable. The actions here described were peculiar to the apostolical office; and, as the discourse which refers to them is special and indivisible, the whole of it, including the promise under consideration, must be understood as appertaining to the apostles alone, and as inapplicable, except in the way of remote inference, to any other persons whatever.

This conclusion is confirmed by a circumstance often overlooked; namely, that, in accordance with that wise adaptation of means to ends which characterizes the entire dispensation, the development of Christianity was progressive, and methodical. In the person of Christ the functions of prophet, priest, and king, are always united; yet, during his life on earth, the exercise of them took place in regular and orderly succession. His prophetic office began at his baptism, his priesthood at the last supper, and his kingdom when he rose from the dead; and, on similar grounds, the apostles were twice ordained, and twice sent forth by their divine Master. For, until the great facts of Christianity had been accomplished by his death, resurrection, and ascension, and the effusion of the Holy Spirit on the day of Pentecost, its cardinal truths could neither be expounded with perfect clearness, nor addressed to all mankind without exception; but only, with some degree of obscurity and reserve, to the people of Israel, who by a previous revelation had been prepared for their acceptance. During his ministry as a prophet, Jesus accordingly stated that he was sent only—"to the lost sheep of the house of Israel;"—and, as the first mission of the apostles occurred within that period, it was necessarily subjected to the same limitation. When, however, after his resurrection, universal authority was given to him in heaven and on earth; they received a new commission, of superior dignity, and unbounded extent. On the first occasion, they merely proclaimed the glad tidings of salvation to Israelites, intimated that the kingdom of God was at hand, and exhibited miraculous powers in their own persons. On the second, they preached the gospel to Jews and Gentiles, without distinction, declared that the kingdom of God was come, and not only performed miracles themselves, but communicated miraculous gifts to their converts. Matt: x, 1—8; xv, 24; Mark, iii, 13—19; vi, 7—13; Luke, vi, 12—16; ix, 1—6.

Now, if the language addressed to them by Christ on the former of these occasions was exclusively applicable to them in reference to their high office, a fact which will scarcely be denied, it could not have been less so on the latter, when they were invested with functions still more august and peculiar. For, at his very first appearance to them after rising from the dead, he spoke to them as follows:—"Peace [be] to you. As the Father sent me, I also send you." Thus saying, he breathed on them, and said, "Receive [the] Holy Spirit. Whosoever sins ye discharge, are discharged to them: whosoever [sins] ye retain, are retained."—John, xx, 21—23. And, at their last meeting on the day of his ascension, he appointed them to be his witnesses to the world, the legislators of the church, the dispensers of miraculous gifts during their lives, and the sources of evangelical instruction till the end of time. The circumstance of Thomas having been absent at the first interview, and of Matthias and Paul having been added after the second, affords a further proof that these functions were exclusively attached to the apostolical office, and not to that of mere pastors and teachers; since they were never exercised except by apostles, whose deficiencies, when they existed, were supplied by extraordinary interposition. During the early part of their ministry it was decreed that, in correspondence with that of the tribes of Israel, their number should be twelve; and, as this number was prematurely reduced by the death of Judas Iscariot, and of James the son of Zebediah, it became necessary that two new apostles should be appointed, who, having been divinely elected and qualified for their office, immediately participated in its duties and privileges, on equal terms with their predecessors.

If the foregoing reasoning is admitted, the promise,—“Behold, I am with you,” &c.—must be interpreted in a sense accordant with the entire passage, and therefore peculiar to the apostles. It is intimately connected with another promise,—that their converts should receive miraculous gifts;—“And these miracles shall attend on those that believe,” &c.—Mark, xvi, 17, 18. Now as, with a few special exceptions, such as those of Cornelius and his family, these gifts were only conferred by apostles, having evidently been one of the principal signs and seals of their mission, it naturally follows that the former promise related to their power of communicating them. Being a personal endowment, this power could not have been given them to the end of the world, in the ordinary sense of the term; and must therefore have been given them for that limited time which, there is reason to believe, the expression—*ἡ συντελεία τοῦ αἰῶνος*—always signifies in the New Testament; namely, till the end of the Mosaic dispensation, about forty years after the ascension,* a period which, in all probability, few of

* From the analogy of other passages, and from the special allusions in the context to the personal ministry of Christ and his apostles, and to the obduracy and punishment of the people whom they addressed, it is here inferred that, in the parables of the true and false wheat, and of the net cast into the sea, Matt: xiii, 39, 40, 49; as well as in the other, and less dubious instances where it

the apostles long survived, and when the power in question, never granted to others, and no longer necessary or applicable, was discontinued. Taken in this connexion, the promise of Christ to be with them must, agreeably to the usual phraseology of Scripture, have meant his co-operation with them in their great work. The nature of this co-operation, as intimated in the connected promise above explained, was by the supply of the extraordinary influence of the Holy Spirit, often called—"the Spirit of Christ;"—and, in the concluding sentence of the gospel, the fulfilment of both is described in language which exactly corresponds to this interpretation.—" [The apostles] went forth, and preached every where, the Lord working with [them,] and confirming the word by the miracles with which it was attended."—Mark, xvi, 20 *end*. Actuated by a just regard for their Master's honour, they frequently affirmed that out of his fulness they had received all their supernatural endowments,—“even gift for gift,”—and that he, and not they, was the real author of the miracles which they performed: but at the same time did not conceal the fact, that it was through them only that these gifts were communicated to others. Acts, ii, 32, 33; iii, 12, 13, 16; iv, 9, 10; viii, 13—20; ix, 32—34; xiv, 3; Romans, xv, 17—19; 2 Cor: xii, 11—13, &c.

The preceding interpretation is supported by several important passages of the New Testament, often in like manner misunderstood, wherein the coming of Christ to execute judgment on the impenitent and unbelieving people of Israel is naturally associated and identified with—"the end of the age,"—that is, the end of the Mosaic economy. Thus, when after taking his final leave of the temple he had predicted its utter destruction, his four principal apostles asked him privately;—"Tell us, when will these things be, and what [will be] the sign of thy coming, and of the end of the age?"—In reply, he gave them the most ample explanations and directions, warning them not to be dismayed on first hearing of wars, and rumours of wars;—"For all [these] things must happen, but the end is not yet. . . . He that endureth to the end shall be saved. And this gospel of the kingdom shall be preached throughout the world as a testimony to all the Gentiles, and then shall the end come. . . . When ye shall see all these things, know that [the end] is near, [even] at the doors. I assuredly tell you, This generation will not pass away before all these things shall take place" With equal force and clearness, he had on previous occasions declared;—"Ye will not have gone through the cities of Israel, before the Son of Man shall come. . . . There are some standing here who will not taste death, till they have seen the Son of Man coming in his kingdom;"—and a little before his ascension intimated to Peter, whose martyrdom by crucifixion he at the same time predicted, that among the persons thus distinguished

occurs, Matt: xxiv, 3; xxviii, 20; Heb: ix, 26; the expression, *ἡ συντελεία τοῦ αἰῶνος*, signifies the violent dissolution of the Mosaic dispensation by its divine founder; which is, however, justly regarded as a type and earnest of the final and universal judgment.

would be the apostle John; who accordingly outlived the destruction of Jerusalem, and the downfall of Judaism, and at length died a natural death in the city of Ephesus, at a very advanced age;—"If I choose him to remain till I come, what [is that] to thee? Follow thou me."—Matt: x, 23; xvi, 28; xxiv, 3, 6, 13, 14, 33, 34; John, xxi, 21—24.

Like several of the ancient prophets, the apostles, when speaking in their inspired letters of the concluding period of the Mosaic dispensation, used language precisely similar, such as,—“last time,”—“last days,”—and, at length, even—“last hour;”—and it will be admitted that the phrase,—“all the days,”—by which the duration of the promise is so significantly limited, agrees far better with the comparatively few remaining days of that institution, now numbered and hastening to their close, than with any protracted and indefinite period. Thus, Paul admonished the Corinthian Christians, that—“to them the ends of the ages were approaching,”—and, speaking of the death of Christ, reminded the Hebrews that—“once, at the end of the ages, he had appeared to abolish sin by the sacrifice of himself;”—in which passages the patriarchal dispensation is probably conjoined with the Mosaic; but the latter, which was merely the full developement of the same national covenant made in a simpler form with Abraham, is not on that account excluded.* Similar declarations are given by James,—“The coming of the Lord draweth near”... The judge standeth before the doors;”—by Peter,—“The end of all things is at hand;”—and by John,—“[My] children, it is the last hour; and, as ye have heard that the antichrist cometh, even now there are many antichrists, whereby we know that it is the last hour;”—evidently alluding to the prediction of Christ on the Mount of Olives, and proving its application to the times and events then taking place.—“There will arise false Christs, and false prophets, who will show great signs and miracles, so as to deceive, if [it were] possible, even the elect.”—It is readily granted that this sublime and circumstantial prediction may have had an ulterior reference to the final coming of Christ, and the universal judgment; but, for the reasons above assigned, as well as for many others which might be added, there can be no doubt that its immediate import is such as is here represented. Matt: xxiv, 23, 24; Acts, ii, 16, 17; 1 Corinth: x. 11; 2 Tim: iii, 1; Heb: i, 1, 2; ix, 24—26; James, v, 3, 8, 9; 1 Peter, i, 5—7, 19, 20; iv, 7; 2 Peter, iii, 3; 1 John, ii, 18; Jude, v, 17, 18, &c.

* Most of the citations above given have been already urged with great force and ability by the *Reviewer of Faber*, in his excellent observations on the subject, inserted in the *Congregational Magazine* for September, and November, 1839 which well deserve an attentive re-perusal. They have long been regarded in the same point of view by the author of these remarks, and doubtless by many other biblical students; but are here introduced anew, as being necessary to the clearness and completeness of the argument.

(To be continued.)

London, July, 1840.

W. S.

STATEMENT OF THE REV. J. MORTLOCK DANIELL.

DEAR SIR,—I should not have thought it necessary to notice the allusion made by you to my congregation, in your review of Mr. Mather's sermon,* but from communications received from my friends, I find that such allusion has injured the subscription intended to repair the heavy loss we have sustained through the failure of the Bank—and has also impressed many of your readers unfavourably towards me, with whom I have not the pleasure of personal acquaintance.

It is not my province to say how far it is expedient for a reviewer to revive unhappy circumstances after they have already stung the innocent severely, and having exhausted their bitterness have slumbered for months—still I feel assured that your own estimate of christian character, and more especially your sympathy for ministerial character, will allow me a place of defence, or at least of explanation, in the next number of your periodical.

1. It is a fact that not ten of our congregation left during the said sermon, but that three-fourths of them who did so were strangers. Indeed, if I say *five* of our people, I am correct.

2. At our next church meeting, we sent an unanimous apology to Mr. Mather for their conduct, of which he took no notice, either by way of preface or postscript in his pamphlet, though he received it a fortnight before its publication.

3. I told Mr. Mather that the man who accused him of blasphemy was a day labourer on the Pier, who had formerly worshipped with the Antinomians in this town, and that I questioned the propriety of ministers making any public advertisement of such occurrences from such parties.

4. The *published* sermon differs very much from the *delivered* sermon—crude passages taken down at the time are altogether omitted—and Mr. Mather acknowledged to Mr. Bevis (the Independent minister) that he had it not, and knew not that he should be able to recollect it.

But I will not multiply remarks—if you will kindly insert the following extract from one of my published sermons, called “The Celestial Family,” your readers will be well able to judge whether my hearers are not taught the connections of truth, and whether I or they ought to be reflected upon, because extreme views from the pulpit, on one side of the question, occasioned impropriety from those who entertained extreme views on the other side of the question.

I love sound doctrine because it leads to sound discipline, and I abhor the manifestation of a disorderly and bitter spirit, however Christians may differ in sentiment. But if a minister is to be suspected, and his flock impeached, because two or three or more of the congregation may be guilty of rudeness and impatience, I would only enquire what minister or flock will be exempt?

With christian esteem, I am, dear Sir,

Your's faithfully,

J. MORTLOCK DANIELL.

Chapel Place, Ramsgate, July 9, 1840.

* Vide Review, pp. 387—392.

"The second delusion we specify is:—An isolated view of the high and holy doctrine of election.

"That God has an elect people ordained unto life eternal is evident from numerous passages in the New Testament. St. Paul speaks of a people blessed with all spiritual blessings, and chosen in Christ from before the foundation of the world. Also of a church for which he was bound to give thanks alway to God, because he had from the beginning chosen them to salvation, through sanctification of the Spirit, and belief of the truth. To Timothy he writes; Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. St. Peter also says, Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Other citations neither time allows, nor necessity demands.

"Now, my brethren, while I both believe and exult in the doctrine of election—while I wonder not that the carnal mind is not subject to it, because I expect not that a free grace-humbling Gospel can possibly accord with the pride and self-righteousness of the unconverted—while I espouse it not as a doctrine of reprobation but of mercy—I do feel, and am persuaded that, like all other blessings, it is capable, through the depravity, and even through the shortsightedness of men, of serious and awful perversion. I believe many have admitted the doctrine of Election, and have perished. And I believe many have disputed it, and have been saved. The former receiving it, as an unimportant theory, have wrested it to their own destruction; while the latter not discerning it, yet repenting of sin, and believing in Christ, have found an atonement for the sin of their ignorance. Thus, important as is a sound creed, and a connected view of the doctrines of the Gospel, this in itself can be no passport to, or earnest of, the heavenly world.

"If you enquire of some who number themselves with the elect, and include themselves in the covenant of grace, the reason of such a confidence—they will refer to a certain occasion when they felt as they never felt before. They will tell you how deep were their convictions, how excited their minds, and how they then received the testimony of the Holy Spirit as to their election. Subsequently they have thought the Gospel a mere charter of privileges, and have refused to listen to its sweeping obligations. Practical instruction they have despised, and, had they lived in the days of our Lord, they would have denounced his sermon on the mount as any thing but evangelical. Their favourite preaching has been that which severed the truth from its holy connexions, and which censoriously repudiated other communities. They alone have eyes to look within the book of life, in which having, as they imagine, discovered their own names, and knowing that the decrees of God are irreversible, they conclude their future state must be celestial. Meanwhile they have been so destitute of brotherly love, so reckless of perishing souls, so deficient in the meekness and gentleness of Jesus, and so forward to disturb the peace of our churches, as to induce us to pray for them under the sorrowing conviction that they were deceiving themselves, never having been truly humbled to cry, 'God be merciful to me a sinner.'

"Think not, I beseech you, that religion consists in sudden impulses—if you must refer to months or years past, when you had peculiar emotions, as the only proof you now have of your election, it is an idle dream—an awful enthusiasm—a damning delusion! Christianity is an uniform influence—not a past faith, but a life of faith—not a presumptuous hope, but an humbling one—not a former repentance, but a daily compunction. Alas! without these present exercises all our religion is false and vain.

"Every man deceives himself who refers to the doctrine of election to prove his relationship to Christ. It is true there are an elect people, but election in the abstract leaves the mass of sinners undistinguished, and therefore it can never be the evidence of union to Jesus. So long as a man lives in sin, he has no business to meddle with election—if he do, it will most probably be to his own de-

struction. Not because election in itself destroys any man, but man making an unhallowed use of election may destroy himself!

"Election can only be properly and profitably contemplated by the sanctified mind—I would call it more especially a doctrine for the church—and whilst I would preach it to magnify the goodness of God to sinners saved by grace, and to awaken their deeper gratitude, to comfort their hearts, and to enlarge their sense of obligation, I would, at the same time, openly avow to the ungodly and profane, that they have nothing whatever to do with it, whatever it may secretly have to do with them. It can yield them no comfort, but a false one, and instead of being received in its bearings, so as to lead to faith and repentance, it will be so mutilated as to instil a cruel fatalism, which is invariably accompanied by the neglect of the soul, and a bold-faced indulgence in sin.

"Even a sanctified man cannot prove his interest in Christ from the isolated doctrine of election. Think not, my brethren, that I would despise or disparage such a doctrine (I love it as my own existence, for without it my immortality and perpetual condemnation would have been inseparables)—but it is both despised and disparaged, outraged and insulted, when it is torn away from the body of theology, and as one solitary member commended and cherished. The treacherous kiss of an Antinomian it despises as much or more, than the open blow and abuse of the Arminian.

"What, my hearers, would you say of a pretended friend, who, professing great admiration of your countenance, severed your head from your body, that he might appropriate that beauty to himself? Would you not denounce him as a maniac and a stoic? Even so is the man who dares to divide the harmony of the Gospel—election in heaven from sanctification on earth—a sacrilegious intruder! Election is the first link in the chain of salvation suspended from heaven, and repentance is the last link—the link nearest earth and the sinner. Therefore the first link for the sinner's grasp must be repentance; and this link neglected, his ideas of the link of election will only harden his heart, paralyze his hand, and hurry him to hell. Looking with the eye of presumption into the cabinet of heaven he blinds himself, but looking with the tear-bedimmed eye of repentance at the cross, his sight gradually improves until he reads his title clear."

* * * As the venerable Mr. Mather is no more, we would fain bury in his grave all further discussion respecting his much questioned sermon at Bilston and Ramsgate. But as some friends of Mr. Daniell, have taken up the strange notion that a Review of that sermon in our Magazine for June has "injured the subscription intended to repair the heavy loss" sustained by the failure of the Ramsgate Bank, while in the possession of investments on behalf of the New Baptist Chapel in that town; we feel ourselves called upon distinctly to state, that that article was written by a gentleman who knows nothing of Mr. Daniell or the affairs at Ramsgate, and who is too holy and honourable a minister of Christ to lend himself to damage the character or cause of any one. His simple object was to vindicate the theology of an aged brother in the ministry, and to grapple with opinions and tempers which had been so offensively obtruded upon him when engaged in a labour of love; and we must say, that our critic fulfilled his task with faithfulness, dignity, and forbearance.

Mr. Daniell correctly assumes that we have a "sympathy with ministerial character," and therefore we could no more resist the appeal of a hoary headed minister for a critical judgment upon a sermon which had acquired newspaper notoriety, than we could refuse to insert Mr. Daniell's statement of his own moderate and orthodox opinions.

The apology which the Baptist Church at Ramsgate sent to Mr. Mather for the uncourteous treatment he received, when performing his duty, from "the day labourer on the pier," and some other members, was only what we should expect from a people who enjoy the advantage of Mr. Daniell's pastoral instructions; at the same time, we regret that it was not communicated till after the lapse of several weeks, when the Sermon was actually printed and ready for publication.—EDITOR.

INSCRIPTIONS FOR THE BUST OF DR. J. P. SMITH.

(To the Editor.)

DEAR SIR,—Will you accept the tender of two Inscriptions for the Bust of Dr. J. P. Smith, recently published? One, I venture to send you, is by a friend, and the other, embodying the same idea, is by myself, though long unused to the craft of verse making.

I am, dear Sir,

Your's respectfully,

AMICUS.

In effigiem J. P. SMITH, S. T. P. et R. S. S.

Est bonus, est melior, (mirandum!) est optimus ille,

Doctus enim, urbanus, vir crucis arma gerens.

Est bené nam doctus; meliús quia mente benignâ

Gaudet; et optimé eidem est, crucis arma gerit.

"HALLOWED JOYS."

The following lines, "as pious as they are poetical," were obligingly contributed by the Right Honourable Lord Morpeth, for a small volume recently published in aid of the Northern Congregational School, entitled "The Silcoates Album."

Doubtless many of our readers will rejoice to learn that, in a season of relative affliction and hallowed grief, that amiable and gifted statesman was privileged to realize truths so well calculated to fill the house of mourning with the voice of praise.

"REJOICE not, if the rosy smile
Of Woman's love thy path beguile,
If Mirth and Music charm thy bower,
If Pleasure wing each honied hour:
Rejoice, if in a world of pain
Its sorrow may efface its stain.

"Rejoice not, if the trump of fame
Ring to the echo of thy name;
If thronging crowds around thee press,
If monarchs love, and nations bless:
Rejoice, that on the eternal throne
The Saviour marks thee for his own.

"Rejoice not, if the tuneful lay
Roll through thy lips its sounding way;
If thy hand wake to life and fire
The breathing and the burning lyre:
Rejoice, that thy faint note of praise
Shall swell the strain that Seraphs raise.

"Rejoice not, if this earth display
The wealth and wonder of her day;
Her gay delights of sound and scene,
The vocal grove, the vernal green:
Rejoice that to the meek are given
The golden palaces of Heaven."

REVIEW.

Continental India. By J. W. Massie, M. R. I. A. 2 vols. 8vo. Ward and Co. London.

British India. By Rev. Wm. Campbell, Missionary. 1 vol. 8vo. Snow. London.

Letters on India. By Rev. Wm. Buyers, Missionary at Benares. 1 vol. 12mo. Snow. London.

Travels in South-Eastern Asia. By Rev. Howard Malcolm, of Boston, U. S. 2 vols. 12mo., and 1 vol. royal 8vo. Tilt. London.

Hindoo Female Education. By Priscilla Chapman. 1 vol. 12mo. Seeley and Co. London.

THE call for such works as those now before us indicates the growing interest felt by the religious public in the affairs of the East. No patriot or philanthropist can remain indifferent to the political state both of India and China at the present moment. But the religious condition of the teeming myriads that throng our Eastern possessions and adjacent countries is truly deplorable. To expose that condition and to propose the best means of improving it are the principal objects contemplated by these volumes.

Both Mr. Campbell and Mr. Massie diverge a little into the general subject of India's rulers, wars, and fortunes, but their chief topics are those which relate to her mythology and degradation, her spiritual destitution, and the means which have been employed or are imperatively required to elevate her character and to prepare her for immortality and glory.

It is a very common error to regard India as a single and distinctly definable territory. Where is India?—Ask the natives of Hindustan, and they are at a loss to answer your question. They know what Britons comprehend under that general name, but they have no more conception of India as a distinct country, than we have of Europe as a single province. “The Bengali, the Hindustani, the Mahratta, and the Tamulian, are as much men of different nations as the English, the French, the Germans, or the Italians.” “Hinduism itself is not one, but many. What is called Hinduism in the Madras country is very different from that which bears the same name at Benares.” As far as abstract speculations are concerned, they are one; “but the system as it lives among the people is composed principally of local usages and traditions, varying in every district.” And so various are these usages, and so different the prejudices of the natives even in neighbouring localities, “that no man whose residence has been only in one province should be taken as an authority respecting the whole.” Hence the difficulty of judging

with respect to missionary plans adapted to India. Different places require different modes of procedure. Methods which would be successful in one place, would be unsuccessful in another. No directors in Europe are competent to decide on the best means to be adopted in every station; nor is even a missionary in the North always competent to judge for his brethren in the South. A due consideration of these diversities would prevent much misjudging respecting the labours of missionaries in the East. Comparative failure may be the result not so much of incompetency on the part of the man, as of inapplicability in the means:—means to which he had been advised, either by instructions from home or by the counsel of brethren abroad, who were not sufficiently acquainted with the locality or its inhabitants.

The works of Messrs. Campbell and Massie, though designated “British” and “Continental” India, are descriptive chiefly of Southern India, while that of Mr. Buyers relates almost exclusively to Northern India. This difference of theme may account for some apparent discrepancies which occur in the several volumes; especially such as relate to the success and prospects of the missionary enterprise. Their views and expectations are substantially the same; but the South would appear to be less under brahminical influence, and to present fields more “white for the harvest” than the North. Mr. Buyers is not quite so sanguine as to immediate results as his fellow-authors; hence, too, the seeming discordance of some of their opinions. We confess, however, that the calm, sober, philosophical, and yet truly christian statements and reasonings of Mr. Buyers excite our admiration and command our confidence. We think his “letters” a valuable contribution to our experimental and practical missionary literature; they ought to be possessed and studied by all the committees of our Missionary, Bible, Tract, and Education Societies. There are a few points to which we might take an exception; but we have risen from the perusal of his little volume with great satisfaction and pleasure, and with the fullest conviction it will be the means, indirectly, of advancing that great cause to which he has devoted his life.

Mr. Massie’s work is of a miscellaneous character: it contains travels and voyages—reminiscences and reflections—history and narrative:—now it glows with vivacity, ere long it is sombre and grave, and anon it is relieved with a touch of the sentimental and the romantic. His object was well defined, and is thus accurately described, and, we may add, has been successfully accomplished. “My object has been to blend instruction and entertainment: to mingle light reading and practical information: to combine religious principle and historical truth: to season the narrative of bold and warrior adventures, with the discriminating, sober, and faithful strictures of reason and justice.” The author most certainly contributed to our amusement, if not to our edification, when we read the following simple and modest description of his competency to write a volume on “Continental India.”

“He has travelled by ‘flood and field;’ he has sailed to the torrid regions of Africa and the sultry climes of Asia: and, as a sojourner in the camp and in

the garrison, has wandered through the wide solitudes and among the populous cities of the East. As a witness of their gorgeous scenes and their appalling desolations, he has mingled in the domestic circles and the solemn feasts of Arabic nations,—has visited their rude and rural habitations, and their splendid temples—the pagoda of Brahminism and the mosque of Islam, and engaged in controversy and in social intercourse with the disciple of the Arabian Impostor and the followers of Brahma, with the votaries of Rome and the sectaries of the Protestant faith. He has associated with the voluntary ‘Exiles of Erin,’ with the enterprising sons of the ‘North Country,’ and the ‘Southern over the Border;’—with the republican of America and with the noblesse of old France; with all ranks and conditions—the men of arms and the children of commerce; with those who jealously regarded the progress of the christian faith, and with others who rejoiced to witness and to aid in achieving the triumph of the Cross.”

“The writer has officiated in the services of religion on board East India ships, and at the drum-head among British troops in distant colonies: has preached in cantonments and barracks from week to week, and visited the sick and dying soldiers in their quarters and in hospitals:—he has, moreover, occupied the judge’s bench and the table of the civil magistrate as a place for worship: has preached in the dwelling of the civilian and to the suite of the ambassador at a Hindoo court; has carried the tidings of the Gospel to the prison-house crowded with hundreds of Hindoos, and to the streets of the idolatrous city; to the way-side traveller, the Brahmin, and the Pariah; and has traversed the Peninsula from the Coromandel to the Malabar coasts, from Fort St. George to the base of the Nielgherries, to the Gulf of Cambay.”

This is sufficiently amusing to any one who may happen to remember the author’s leap from home to college, his single voyage to India, his comparatively short service as a missionary in the Mysore, and his settlement as one of the “Sectaries of the Protestant faith” in the popish city of Dublin. However, we shall let this egotistical parade pass among the venial sins of authorship; specially as the volumes contain many redeeming excellencies, which entitle them to the attention and goodwill of a reading and discerning public.

The work consists of two thick volumes in octavo, containing twelve chapters on various topics connected with the history, wars, mythology, sects, missions, and spiritual wants of India.

The chapter on “English Adventure and Oriental Conquests” presents a vivid and rapid sketch of the rise, progress, and fortunes of the British power in the East: and will prove alike gratifying and instructive to such readers as are but little conversant with the battle scenes of ancient and modern times on the plains of India, and with the extraordinary and marvellous enterprises of the English in that remote region of the globe.

The chapter on “Woman in India” does honour alike to the head and the heart of the author. He affectingly describes her degradation and pleads manfully for her restoration to that position in society for which God has designed her. Nothing more clearly demonstrates the absurdity, wickedness, and positive social mischiefs of Heathenism than its degrading and despotic influence on the female character: and nothing places Christianity in a more favourable contrast with Paganism, in a social point of view, than its elevating and ennobling influence on the character and destiny of woman. It lifts her from the dust: it asserts and maintains her natural and moral rights: it makes her the companion and help-meet of man; it prepares her for incalculable moral usefulness in the present life,

and bids her seek for and expect an immortality of blessedness in the life which is to come.

The chapter on "Education" contains very valuable statistical information on the state of education in India. It is surprising to what an extent schools are established in all parts of Hindustan. Every town and almost every village has its native school, where instruction, often, indeed, of the most contemptible and pernicious kind, is imparted by native masters. So far as the bare capability of reading and writing are concerned, there can be little doubt but that the rural inhabitants of India would bear a comparison with the peasantry of England. But how different the character of the instruction imparted! Great improvement has taken place in multitudes of districts within the few past years. The Government of India has interested itself in the question of education and established and encouraged schools in almost every direction. On the principle of non-interference with the prejudices of the natives, the Government unhappily does not allow the use of the Scriptures in the native schools, whether in the towns or villages, or whether for the simplest forms or for the higher branches of education. The secular European instruction has done much to undermine the popular confidence in idolatry: but it has effected little towards conciliating the natives to our common Christianity. There are other schools, both public and private, where scriptural instruction is communicated to the rising youth of India. Dr. Duff's establishment has been successful beyond the most sanguine expectations of its friends, so far as to prove that the native population are not so averse to the use of our Scriptures as a class book as has been asserted by many. That it has been successful in the conversion of youth to Christianity and to personal religion is yet, we believe, a subject of debate between the Doctor and his opponents. The favourite positions of Dr. Duff—that the best means for the conversion of India, under present circumstances, is a sound scriptural and highly intellectual education—and that the English language is the best means through which to impart that education to the native mind, have been long and severely debated. The missionaries principally, and some of the more religious and enlightened residents in India, have taken part against what has been called "the English interest," and have contended, that preaching and teaching in the vernacular tongues are the most rational and scriptural methods by which to attempt the conversion of the natives.

Mr. Massie warmly espouses Dr. Duff and his system; and eulogizes Lord William Bentinck, for his decree enacting that the English should be the only language taught in the Government schools, and used as the medium of official intercourse between the Governor and the governed. This decree, he says, "has brushed away the dust and cobwebs of many dark ages."

Mr. Campbell and Mr. Buyers take the opposite view of the question, and prove that incalculable evils will result, if the systematic attempt to force the English language and to exclude the native tongues from the schools be persisted in. Mr. Buyers enters at length on the subject, and protests against the impolicy and folly of attempting the conversion of India by means of the English language,

Mr. Campbell was formerly an admirer of this ill-judged proclamation in favour of the tongue of the rulers of India. He now earnestly and most impassionately pleads the cause of the vernaculars, and shows, by historic facts, the utter failure of similar attempts to crush native languages and dialects in order to make way for the language of the conquerors, and to preserve at the same time the good-will of the conquered. He illustrates, in various ways, the actual and probable evils attendant on this new system. The following paragraph will suffice to show his view of this most important question:—

"To some this effect is a matter of great rejoicing: to me it is a subject of the deepest regret: I shall be greatly mistaken if it is not found, in the future, that it has driven back our cause for fifty years. When the frenzy is over, when the system has done incalculable mischief, and when many a dark and gloomy day has been prepared for Hindosthan, the good will see that they must return to the old system and begin their march at the point where they forsook the right road."—*Campbell*, pp. 531, 532.

The representations made by disinterested parties and by the warmest friends of India have had their influence on the public mind. A re-action is said to be taking place, and there is hope that, while English may be imparted to such as are called to official duties under the Government, and to many of the native teachers and others, as Latin and Greek are studied in this country, yet the great aim and desire of all the teachers and rulers of the East will be to cultivate and improve, and sanctify the vernacular tongues, by rendering them the means of conveying sound literary, scientific, and, above all, religious knowledge to the minds of the natives.

Preaching, the *viva-voce* communication of religious knowledge to multitudes in their own languages and dialects, has not been entirely neglected in India. But schools, translations, tract-distribution, literature, &c. &c. have occupied too exclusively the attention of many missionaries. Others appear to have acted as though the natives must learn the English of the teachers, rather than that they should learn the language of the natives; forgetting, as Mr. Campbell justly observes, that if this had been a desirable mode of procedure originally, it would have been as easy to have caused the people of various nations assembled at Jerusalem on the day of Pentecost to have understood the language of the apostles, as to confer the miraculous gifts on these servants of God to enable them to think and speak in the different languages of the congregated multitude. Whatever may be the extent to which the English language may be cultivated by civilized nations hereafter, as a kind of universal medium of communication, it does not appear probable that the Babel confusion will ever be so reduced to order as to render it unnecessary for missionaries and teachers to learn the languages of the tribes to whom they may be sent. Their first and great object should, therefore, be, to acquire a ready utterance, as well as a general understanding of the language spoken in their appointed station. Study and translation will be necessary, but more than this is needful;—a frequent attempt at conversing with the natives and preaching to them as intelligibly as possible is equally important. This is necessary not only for their work as preachers, but as translators

also. By no other means can the idioms and peculiar trains of thought and modes of illustration be so well ascertained—to know which is essential both to intelligible writing and intelligible speaking. Proofs of this can be furnished in abundance. Let one suffice. Many of the translations, and of the tracts published by missionaries in their noviciate, and before they could converse with the natives, are perfectly useless. Both Mr. Buyers and Mr. Malcolm concur in the opinion that more attention must be given to preaching in the strict and scriptural sense of the word. They both show, in a variety of cases, how little has been done comparatively in this way to carry out the great object of Christian missions, especially in the East. Mr. Buyers states, that throughout Northern India there are not more than thirty missionaries, of all denominations, both from England and America, that are preaching, or that can preach, to the natives “the wonderful works of God,” and that many of these being only young missionaries, are not able to do much in that way at present. Many of the stations are only supplied in a similar manner to the following, as described by Mr. Malcolm:—

“Scarcely more direct missionary labour is expended on this city (Maulmain, Burmah) than on Tavoy. Mr. Hancock is not yet sufficiently master of the language to be able to preach, and Mr. Osgood has, of course, made still less advance. Nor do the printing-office labours of these brethren allow them to devote much time to study. Mr. Judson has been so much engrossed with revising the translation of the whole Old Testament, and proof-reading for several years, as to be wholly prevented from labouring publicly either in the *zayat* or from house to house. Mr. Bennett is confined to the school, the labours of which are truly arduous. Thus this great city, with nominally four missionaries, has no evangelical labour done for it, except by the native assistants.”—*Malcolm*, vol. i. p. 71.

These preparatory labours are not to be despised; they form part of the means by which the world is to be illuminated and blessed. But the preaching is to be more encouraged, and, as God's own ordinance, it will undoubtedly prove, wherever it can be administered, the means of regeneration and peace. The history of all missions will furnish demonstrable proof, that it is by preaching chiefly that souls have been converted to God. Mr. Malcolm and Mr. Buyers have made investigation respecting the success of schools, and of tract distribution, &c. in the way of direct conversion; and the result of these enquiries shows, that in very few instances comparatively have these labours been attended with so desirable a result. These observations are not designed to disparage such efforts, but to approve and commend the spirit which is rising in our missionary stations, and to encourage the determination on the part of the missionaries that, wherever it is practicable, they will more entirely devote themselves to the preaching of the cross, and to the preparation of native converts for this great and important duty.

It is gratifying to us, and must be doubly so to our missionary brethren, to learn that our “Directors” and “Committees” are increasingly anxious to furnish the means of theological instruction and ministerial training to those pious and devoted and talented natives who may be thought qualified to enter on the work of the

ministry. Europeans can never convert the nations of the earth to God; they cannot be furnished in sufficient numbers, nor are they provided with constitutions suited to all climates. The work of God will be accomplished through the agency, chiefly, of the converts who may be called to the knowledge of himself by means of foreigners.

Mr. Campbell's volume is a favourite with us. It is less courtly and adulatory—less diffuse and ornate—less miscellaneous and entertaining than the volumes of his predecessor in the Mysore; but it has more simplicity, and force, and energy. It is a thoroughly English, manly, missionary book. The author writes for utility only. He has no time, and perhaps but little taste, for the graces of composition. He is anxious to put his reader in possession of his information and opinions in the shortest possible time, and to enlist his judgment and his heart in the great cause of humanity and benevolence. He had his eye on Exeter Hall, we should judge, when he penned some of the paragraphs of his volume; hence the too rhetorical and platform style of address which occurs in some of the chapters. The book is a worthy companion of the "Missionary Enterprises"—that matchless work of our Polynesian proto-martyr. Its account of the various missions that have been established in Southern India, from the time of Schwartz to the present hour—its just views of India's idolatry and Britain's obligations—its interesting and delightful episodes, in the form of biographical sketches of some of the most devoted servants of God, both ministerial and civil—its sound opinions on many topics connected with the work of missions, together with its christian and dignified animadversions on our Indian rule, and on the modern educational speculations, entitle it to the attention of all persons who are interested in the affairs of India, and are solicitous for her political improvement and her genuine conversion to God.

Mr. Malcolm's volumes are of a different order from the others already described. They contain an account of the voyages and travels of Mr. Malcolm in India, Burmah, Assam, Siam, China, &c.; of the social, political, and religious state of the Burmese, and of the state of the American mission in that interesting country. They contain sketches of various missionary stations visited by the author; and statements of the author's opinions and advice on all the topics connected with the missionary enterprise. Mr. Malcolm was employed by the Board of American Baptist Missions to inspect all their stations in the East, and to visit all others that came in his way, in order to report, on his return home, his views of the state and prospects of missions, and to suggest such modes of procedure as he should judge, from observation and personal enquiry, to be desirable for the more effective prosecution of the great work. Mr. Malcolm's book should be read, especially the latter part, by all who are employed in the missionary cause, whether as directors, agents, or collectors. Mr. Buyers' letters and Mr. Malcolm's dissertations contain valuable suggestions for all missionaries, and if acted on, would greatly promote the evangelization of the heathen.

There is a singular coincidence of opinion between these two gen-

tle men on many points concerning the failures, successes, and prospects of the missionary work. On some of these points, too, both Mr. Massie and Mr. Campbell concur with them. They unitedly urge the importance of a larger supply of labourers, and of the education of native converts for the ministry; they are perfectly unanimous in their opinion concerning the necessity of more concentrated efforts, and consequently of a greater division of labour. How lamentable is the fact, that many a missionary's life has been prematurely destroyed by the excess of labour necessarily required by his being alone in the station; and that, on his death, the station has been neglected, if not abandoned. Some of the stations report no progress after twenty years' exertion by successive missionaries, owing to the simple fact, that on the removal of a minister, months, if not years, have elapsed before his place was supplied, and then the work had to be commenced "*de novo*," and by a novice too.

The opinion is unanimous among these very competent witnesses, that better localities ought to be selected in future, than many of those at present occupied. The health of the missionaries ought to be consulted, and every means should be employed to render their situations as comfortable as possible, in order that they may give all their energies to the work of the Lord.

The opinion, too, that is gathering strength in this country respecting the best fields for home missionary labour is strenuously advocated in the volumes before us. Cities and towns, with their teeming populations, rather than scattered and thinly populated districts, should be first occupied with a sufficient missionary staff, and from thence the word of the Lord should sound out to all the neighbouring regions. This is an important subject, and must engage the attention of our various "*Boards*." It is needless and unwise to be lamenting over China, closed against our benevolent efforts, as though no other field could be entered, and India had but little claim to our sympathy and regard. Here alone would be sufficient scope for the energies of thousands of apostolic men. The supply of faithful labourers is totally inadequate to the wants of the country. The law of proportion is not followed in missionary calculations. The South Sea Islands, with scarcely more thousands of inhabitants than India has millions; the West Indies, with only 1 to 100 of the inhabitants of the East, are far better supplied, proportionally, than those immense territories which stretch from Cape Comorin, in the South, to the Himalayan Mountains in the North, and from Bombay, in the West, to Burmah in the East.

The former should not have fewer missionaries, but the latter should have more.

"In no other country has God presented to us such a splendid sphere for demonstrating the true character of Christianity as the power and wisdom of God for salvation as in India. Other lands may have great claims, but this is the *greatest land* in the world, open to every effort of christian philanthropy."—*Buyers*, p. 292.

Superstition and idolatry have their ministers and advocates in incredible numbers: and shall the religion of the cross have only a

feeble band to extend its triumphs in distant lands? India has its thousands of priests, both stationary and itinerant. Burmah has no lack of the ministers and apostles of idolatry and sin. "The company of priests is very great, but I found few places where the exact number was known. From the data I was able to obtain, I think their proportion to the people is about as *one to thirty*. In some places it is greater, in others less. Ava, with a population of 200,000, has 20,000 priests. The province of Amherst, with 36,000 souls, has 1010. Tavoy, with a population of 9000, has 450."—*Malcolm*, vol. i. p. 314.

China, both continental and insular, swarms with her priests and itinerating ministers of delusion and folly. What multitudes of officials are employed in the service of the "false prophet," and of the "beast!" Let Christians be instructed by their enemies! Puseyism and ecclesiastical bigotry are diffusing their baneful influence through the Continent of India. It is grievous to witness or to learn that an exclusive and sectarian spirit has come upon the present Bishop of Calcutta; and that this spirit, in a more malignant form, exhibits itself in many of the inferior clergy. It would be amusing, if the great interests of truth and charity were not so deeply involved in the proceeding, to witness the new-born zeal of some of the chaplains for upholding Church and State, and to listen to their harangues on tithes and church-rates, before their audiences, in the interior of this heathen land. There is one consolatory reflection connected, however, with the proceedings of these apostolic gentlemen, that their congregations are mostly of the lowest possible numerical order. The principal evil arises from their conduct towards missionaries, either of their own church or of other denominations, and the exhibition of their spirit of exclusionism in the presence of the natives among whom they reside. We sincerely compassionate the case of many of the church missionaries who are regarded as intruders by not a few of the regular clergy, as they affect to call themselves; and, because they do not act exclusively under episcopal authority, are considered as almost beneath notice, if not contempt. The conduct of the bishop, in his episcopal character, has encouraged and increased the spirit of strife and division among the professors of a common Christianity in the presence of the idolatrous heathen. The weight of his influence is, indeed, thrown in the scale of evangelical piety, but it is seriously and fearfully counterbalanced by his high church and intolerant principles. There are a few of the clergy who are superior to the spirit of party, and many civil functionaries in different parts of India who befriend the cause of Christ by whomsoever that cause is advocated. Mr. Campbell makes honourable mention both of chaplains and gentlemen to whom the missionary cause has been, and still is, greatly indebted; but, alas! "a vast majority (of European residents) are altogether opposed to serious piety, and but too many of the clergy make little or no attempt to reclaim them. Nor are some of those who do, very likely to succeed in such a state of society. Of the pious men in India, however, only a portion are the fruits of the labours of the chaplains."

"In some instances, at present, the chaplains are worse than useless, as they stand between the people and a much more efficient ministry. I have seen a station where there were six European missionaries, any one of whom, without much addition to his labour, could have done all the English work gratis, which the chaplain did for a salary nearly equal to that of three missionaries: and in this instance, the chaplain was a poor weak creature whom scarcely any one went to hear. Yet as long as he occupied the place, the church missionaries could not preach; and had the Dissenters attempted to form a congregation, they would have met with the most determined opposition as intruders, and in all probability, would have had very few to listen to them. The chaplain, also, from being so completely separated from the missionary, and assuming a worldly superiority, is a clog on the wheels of the missionary cause."—*Buyers*, pp. 203, 204.

The picture drawn by Mr. Buyers of the working of the India Church Establishment both on the residents and on the natives is deeply and painfully affecting, and ought to arrest the attention of all well-wishers to the cause of piety and missions. The principal good effected there is either by the despised sectarians, or by the intruders of the Church Missionary Society;—by the advocates of the voluntary principle whether in or out of the church. The cumbrous machinery of ecclesiastico-political establishment can never propagate or maintain the interests of pure and undefiled religion. The servants of the Lord must go forth in the name of their Lord and Master unchecked and uncontrolled by imperious mandates issued from an episcopal palace. Sustained awhile, it may be, by the contributions of the faithful in other lands, they labour in the hope that they shall gather around them "such as shall be saved," and shall in due time organize them into christian churches, with a view not only to the mutual edification of the faithful, but to their ultimate usefulness on their surrounding population.

It would be exceedingly gratifying could we ascertain the actual number of converts from heathenism at the missionary stations scattered throughout the world. An accurate estimate of their numbers, however, cannot be furnished. Mr. Malcolm has taken great pains to procure as correct information as possible; and he observes:—

"From the best data we can obtain, we may safely estimate the present number of converts, after deducting such as may be supposed to have been received on an outward profession merely, at more than a *hundred thousand*. In many cases these are formed into churches with pastors and deacons. The native preachers and catechists amount to more than a thousand. In addition to these, thousands of converts, now shining as lights in dark places, we must not forget the thousands who have died in the faith. In the case of Serampore, out of two thousand baptized, only six hundred survive. We ought, therefore, probably, to add another *hundred thousand* for converts deceased." "These glorious fruits are now safe in the garner of God. Schwartz, Brainerd, David Schmid, Carey, and a great company of missionaries have their converts with them before the throne," &c. "If after such thoughts we could come down again to mathematical calculation, we might consider that the total number of converts divided by the number of missionaries who fully acquired the vernacular tongues, would give them from three to four hundred converts each! Can the ministry at home reckon thus? Truly the measure of missionary success needs only to be closely scanned to become a theme of wonder rather than of discouragement."—*Malcolm*, vol. ii. pp. 291, 294.

Many other interesting topics deserve special notice, but our limits compel us to conclude, which we do by cordially recommending the works at the head of this article to the attention of our readers. They impart information and afford entertainment; they excite pity and commiseration, and lead to serious reflection; they awaken gratitude and animate hope, and will kindle afresh the missionary flame in any breast in which it may be ready to expire, or increase its intensity where it may burn with a pure and steady flame.

The spirit of missions is the life of the church and the hope of the world: it has created our great religious societies, and will prove their true conservator. Like the wisdom descending from above, it is "first pure, then peaceable," "full of mercy and of good fruits;" with less than the conversion of the world it cannot be satisfied, and more it cannot desire.

CRITICAL NOTICES.

A Course of Sermons on Faith and Practice, delivered by the Rev. G. Clayton, at York-Street Chapel, Walsworth, 1838—39. London: Ward and Co. 8vo. pp. 420.

This volume needs no commendation from us. Its author, beloved by his people, highly esteemed by his brethren in the ministry, and respected by all who know him, is, happily, still in the enjoyment of health, vigor, and a successful ministry. As a preacher, he is very extensively known: and the sermons in the volume before us are, we believe, a very fair and impartial specimen of his ordinary pulpit addresses. We trust that the object contemplated in their publication will be answered. This is twofold: "First, that the beneficial results likely to flow from their delivery might be more widely extended, by the dissemination, in a collected volume, of the truths they contain, than would probably have been the case under other circumstances. And, secondly, that they might remain as a lasting remembrance of the affectionate regard subsisting between the pastor and the flock over whom he presides."

The sermons were taken down in short hand as they fell from the lips of the preacher, and when transcribed and printed, were submitted to Mr. C. for the correction of inaccuracies.

The sermons are not miscellaneous. A summary of the topics will show how closely and intimately they are connected. They form, indeed, a continuous and unbroken chain. The first discourse is introductory—then follow sermons on the existence of the Deity; on the divinity and incarnation of Christ; of the crucifixion, death, and burial of Christ; of the resurrection of Christ; the ascension, the exaltation of Christ; on the second Advent; on the Holy Catholic Church; on the communion of saints; the forgiveness of sins; the resurrection of the body; and on the life everlasting. The above fourteen sermons are on *Faith*. The twelve that follow are on *Practice*. The first on the law, and the last, a concluding discourse, while the intermediate ten are on the Decalogue.

We most heartily commend these truly scriptural and faithful sermons to all our readers.

A Brief Sketch of the Life of Joseph Lancaster; including the Introduction of his System of Education. By William Corston. 12ma. London: Harvey, Darton, and Co. pp. 96.

THE British nation owes a debt of gratitude to Joseph Lancaster which can never be discharged. The present generation knows comparatively little of the ignorance and destitution which overspread the population of England when that good, and in some respects great, man commenced his self-denying enterprise for the education of the people. Unhappily he was very deficient of that caution and patience which enable a projector to realise his own plans of usefulness. Thus a cloud was thrown over his reputation, he went into exile, and this country lost the services of one of her most useful benefactors. The venerable Mr. Corston, now in his 84th year, was one of his earliest and most confiding friends, and has contributed in this little volume many facts and letters respecting the struggle for popular education in which Lancaster engaged, that are highly interesting, and which ought to be transmitted to posterity. We cordially recommend its modest pages to the notice of our readers.

Extracts from Holy Writ and various Authors, intended as Helps to Meditation and Prayer, principally for Soldiers and Seamen. By Captain Sir Nesbit J. Willoughby, R.N., C.B., K.C.H. 12mo. Printed for gratuitous circulation.

THE history and contents of this little volume are alike interesting. Its venerable compiler had long passed the meridian of life in the service of his country, before the thought had occurred to him that his first duty was to serve God. Some ten or twelve years ago, the ravages of mortality amongst his old companions impressed him with an anxious sense of his own frailty. He commenced the devout perusal of the Bible for himself, and, by the teaching of the Holy Spirit, he was led to feel his own need of the mercy of God through Christ Jesus. This he sought, and now happily enjoys. This volume is the fruit of his devotional reading of the sacred Scriptures and other godly books, and contains about seven hundred useful quotations, that are well adapted to strike the minds of thoughtless persons who may happen to open on its pages. Sir Nesbit, we understand, has distributed many copies of this little manual amongst his brethren in arms of both services, and we sincerely wish that his last days may be gladdened, not only by a sense of the mercy of God to his own soul, but by the knowledge of his book having been made useful to the souls of others.

Baptism: the Import of the word βαπτίζω. By the Rev. Edward Beecher, President of Illinois College, U. S. London: John Gladding; and Hamilton and Co. 8vo. pp. 44.

AT the present juncture, when the proceedings of our Baptist brethren have called public attention to the oft-trodden arena of philological and polemical discussion, we are glad to notice the timely republication from the American Biblical Repository of this truly valuable paper on the import of the much disputed word. As it was, of course, written without any immediate reference to the events that have occurred in England, it may be listened to as the voice of an Elihu from a distant shore, and perhaps gain more attention than might be accorded to a pamphlet composed for the occasion. Though confining himself strictly to a process of philological proof from the laws of language, and the use of the word in question in the New Testament Scriptures, the Alexandrine Greek of the Apocryphal books, Josephus, and one or two of the Fathers, Mr. Beecher has thrown around his subject a considerable degree of originality and interest, while proving that the leading idea of "baptizing," as a personal operation or a religious rite, is that of purification, without any precise mode of accomplishing it. On tracing the concentration of moral evidence which he has adduced

on the subject, we cannot help feeling the conviction impressed upon our minds, that if a due attention were given to that glorious and important "washing of regeneration" which is so strikingly symbolised by this interesting ordinance, the dispute respecting the unimportant question of its external administration would not again have power to move a single pen, tongue, or type.

Lectures to Professing Christians. By Charles G. Finney, Author of "*Lectures on Revivals.*" London: Wightman. pp. 311.

THIS little volume contains all the excellencies of the *Lectures on Revivals*, with a limited portion only of their defects. Far beyond the generality of writers, Mr. Finney taxes the discrimination of his readers. In every discourse which he produces, there is much to admire, to instruct, to benefit; while, in most of his discourses there is something which, to say the least, cannot be admired,—something which the discerning reader will wish that it had been left out, or expressed differently, and which, he fears, may counteract the good, which the better parts of the volume are adapted to effect. "Mr. Finney," as the judicious editor of the present volume says, "unsparingly denounces in a sententious and energetic style peculiar to himself, such opinions and practices as appear to him contrary to Scripture; but in his anxiety to make a powerful impression, he is sometimes betrayed into unguarded, not to say extravagant language. Accustomed as he is to speak out of the fulness of his heart, and to embody his thoughts in the plainest words, there is the more need to revise his discourses before committing them to the press; and it is to be regretted, that he has allowed them to go forth to the world without a very careful examination of the reporter's papers." But then the question arises, why is this "unguarded, not to say extravagant language," obtruded afresh on readers, the greater part of whom will probably be incapable of separating "the precious from the vile." It is a great unhappiness with regard to publications of so mixed a character, that they who are least in danger from the defects, will be most profited by the excellencies; while they who are least likely to be profited by the excellencies are most liable to be injured by the defects. Men of cultivated minds sometimes deceive themselves, by supposing, or at least by taking it for granted, that what is not injurious to them is not injurious to others: a greater misconception cannot exist.

We cordially recommend this little volume to the few,—to ministers and to intelligent Christians. With all their excrescences and defects, these "*Lectures*" are adapted "to rouse the dormant energies of christian professors,"—to teach the salutary lesson of looking well to the springs of action, and to show the means of presenting religious and even doctrinal subjects in a form engaging to the popular mind. At the same time, we apprehend that the many will be their chief readers; a consideration which, in their present state, gives us no great pleasure. "A man," says the editor, "ought not to be made an offender for a word spoken in the ardour of impassioned appeal; but when he instructs the public from the press, his thoughts should be revised and corrected." We hope the editor will practice his own maxim, and send forth the next edition of these "*Lectures*," not as they are, but as they ought to be.

Funeral Sermon for the Rev. T. Hopkins; delivered at Linton, Oct. 27, 1839, by the Rev. Luke Forster, Saffron Walden. 8vo. London: Ward and Co.

THIS instructive and consolatory discourse was preached on the death of the Rev. Thomas Hopkins, of Linton, Cambridgeshire. It is founded on the words of the dying Jacob, "Behold I die, but God shall be with you." Gen. xlviii. 21. It is an affectionate and respectful tribute of affection to a "man of God," venerable for his years, and worthy of all esteem for the sterling excellence of his character, and for the diligence, fidelity, and perseverance with which he discharged his public duties. He laboured for half a century in the cause of Christ, and died while preparing to enter on his Sabbath

engagements. "Blessed is that servant whom, when his Lord cometh, shall find so doing."

This Sermon states most impressively what are the views, hopes, and enjoyments of a believer in the immediate prospect of dissolution, which have recently been affectingly illustrated by the dying experience of its gifted author, who has been called, in the midst of his days, to close his ministry and give in his account

THE EDITOR'S TABLE.

A Brief History of the Rise and Progress of the Lancashire Union, and of the Blackburn Independent Academy. London: Adams and Co. 8vo.

The Silcoates Album, or Original Contributions in Prose and Verse. Composed for the Bazaar, in aid of the Northern Congregational School. London: Jackson and Walford. 18mo.

The Pleasures of Piety, a Poem, in Ten Books. By the Rev. R. Wilson. Second Edition, revised and enlarged. Edinburgh: Oliver and Boyd.

Lectures, Expository and Practical, on the Book of the Prophet Daniel. First Series. By the Rev. C. Popham Miles, B.A. London: James Nisbet and Co. 12mo.

An Essay on the Inspiration of the Holy Scriptures, by the late Rev. John Dick, D.D. The Fourth Edition, with Corrections and Additions. Glasgow: John Symington and Co.

The Types Unveiled; or the Gospel picked out of the Legal Ceremonies; whereby we may compare the Substance with the Shadow: By T. Worden. London: Religious Tract Society.

The Prophet Daniel considered, in a Series of Lessons for a Sunday School. London: James Nisbet and Co.

Memoirs and Select Remarks of the Rev. Robert Taylor. Second Edition, with an Introduction by James Montgomery, Esq. London: Jackson and Walford.

A Dialogue between a Romish Priest and Richard Knill, Missionary. London: John Snow.

The Works of Josephus, translated by W. Whiston, A.M. Part III. London: G. Virtue.

The Life of Luther, with Notices and Extracts of his popular Writings, translated from the German of Gustavus Pfizer, by T. S. Williams, with an Introductory Essay, by the Author of Spiritual Despotism, &c. &c. Large 8vo. London: 6, Amen Corner.

Sabbaths in Seclusion; or Hints to those who are detained from Public Worship on the Lord's Day. London: Religious Tract Society.

Canadian Scenery illustrated, uniform with American Scenery, Switzerland, Scotland, &c. Part IV. 4to. London: G. Virtue.

Memoir of Elizabeth Anne Taylor, Wife of Robert Barry Taylor, Missionary to British Guiana. London: J. Snow. 12mo.

LITERARY INTELLIGENCE.

Preparing for Publication, under the sanction of the Directors of the London Missionary Society, The Life of the Rev. John Williams, Missionary to the South Sea Islands, by the Rev. E. Prout.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

INTELLIGENCE RESPECTING THE COLONIAL MISSIONARY SOCIETY.

THE ARRIVAL OF DR. ROSS AT SYDNEY.

The Committee of the Colonial Missionary Society announce with much gratitude and joy the safe arrival at Sydney of Dr. Ross, his very affectionate reception by the church and brethren there, and the commencement of his ministry under most encouraging circumstances. It is peculiarly cheering to the Committees of the Congregational Union and of the Colonial Mission, to find that their labours to serve and to correspond with their brethren of the same faith and order in distant parts of the world, have uniformly been received with great candour, and responded to with the utmost cordiality and affection.

Letter addressed to the Secretary of the Colonial Missionary Society, in answer to one announcing Dr. Ross's Mission, by Mr. W. P. Crook, in the name of the Church at Sydney.

"Sydney, N. S. Wales, January 23d, 1840.

"Reverend and dear Sir,—I have great pleasure in acknowledging your's of the 19th of September last, announcing the gratifying intelligence that the Colonial Missionary Society had succeeded in obtaining the valuable services of the Rev. Dr. Ross, and that he was to embark on the 28th of the succeeding month from Plymouth.

"On the Sabbath following the receipt of your communication, it was publicly read to the congregation, and in the course of the ensuing week a special meeting of the members of the church was held, at which a committee of their members was appointed to make arrangements for the reception of Dr. Ross. At the same time I was appointed by the church to communicate to your Committee the purport of a resolution expressive of its deep obligation for the affectionate concern they, in connexion with the pastors of the British churches of our faith and order, have manifested to provide efficiently for the religious interests of this rapidly rising and prosperous colony. Your Committee will be pleased to learn that the debt of nearly £300 upon Pitt-Street Chapel, has, by a vigorous and liberal effort on the part of a few members of the church and other friends, been entirely liquidated; and that Messrs. Hayward and Foss, in whom the property was formerly vested, have, by a trust deed, assigned it to a body of eligible trustees in accordance with our principles as Congregationalists.

"The chapel is, therefore, now free from debt; and it may be stated, that towards it not one farthing has been received from Government in any shape, the land having been a purchase, and the building erected entirely upon the voluntary system—a circumstance which stands *alone* in the history of New South Wales. I have now, dear Sir, but to assure you of the eagerness and prayerful anxiety with which the arrival of the Rev. Dr. Ross is looked forward to by our people. To secure his comfort and respectability in agreement with the position he ought to occupy in society, I am confident is the desire and wish of all belonging to the Congregational interest, as well as others who, although not immediately connected with our body, exhibit a remarkable degree of christian sympathy and goodwill in our welfare.

"That all the efforts of your Society may meet with the divine blessing is the earnest prayer of, dear Sir,

"Your's very sincerely,

"WILLIAM PASCOE CROOK."

Extract from a letter of Dr. Ross, under date March 18th, 1840, announcing his arrival in Sydney, and the commencement of his labours there.

"Upon our arrival several friends received us with great kindness, and took us into their houses until we could be permanently settled. Mr. Jones, Mr. Crook, Mr. Thompson, Mr. Saunders, and others, came off to the ship upon her casting anchor, and took us ashore with them; and several other friends came to Mr. Thompson's house, at which we dined, (and where Mrs. Ross and myself and some of the children slept,) and spent the evening with us. Mr. Foss, an old friend of the cause, afterwards invited Mrs. Ross, myself, and one of the children to take up our abode with him, at his residence at Forest Lodge, three miles from Sydney, and there I at present dwell. We landed on the Tuesday. On the Friday following the church met and sent me a written application that I would occupy the pulpit and administer the ordinance to them. I agreed; and on the first Sabbath preached morning and evening to two very good congregations—such congregations as they had not seen in the chapel for some time. The attendance still keeps up and increases. Respectable individuals and families are applying for pews, and the hope is entertained that it will soon be necessary to erect galleries. The Monday evening prayer-meeting had dwindled down to a mere handful. It is beginning to be well attended. The prospect is favourable, the field is large. The Lord give me humility and zeal. The whole of my strength at present will be devoted to the gathering of a congregation and the increase of the church. When I have been enabled to strike root deep in Sydney, then I shall begin to look more abroad."

QUEBEC.—IMPORTANT COMMUNICATION FROM THE REV. TIMOTHY ATKINSON.

The subjoined report of his position and movements, given by Mr. Atkinson, will speak for itself. God is greatly blessing our brother in that important city. He and his little band of faithful, devoted people are entering on a most necessary, but very onerous, work, in the erection of a substantial, respectable chapel. The purchase of the ground and the erection of the chapel will involve an unavoidable expenditure, in round numbers, of £3000. It may even exceed that sum. Upwards of £1100 have been contributed by Mr. Atkinson and his people. They look with anxiety, and appeal with earnestness, to wealthy British Christians. Nothing can be more natural, and never could a more deserving case awaken sympathy, and call forth generous aid.

"To the Committee of the Colonial Missionary Society.

"Quebec, June 10th, 1840.

"Respected and Beloved Fathers and Brethren,—Although it becomes my duty to transmit the semi-annual report of our proceedings, it will scarcely be expected that it will be in my power to communicate much in addition to the accounts already sent (unofficially) to the valued Secretary and other members of the Committee. As much repetition would be undesirable, I will only attempt to supply what was necessarily omitted in the letters I refer to.

"You have rejoiced with us in the measure of prosperity attending our efforts to advance the cause of pure and undefiled religion in this city of ignorance, prejudice, and superstition:—it may be satisfactory to state the exact increase that has taken place:—In March we received into the church eight new members; in April one; in May five; in June two; and two who were proposed remain in the condition of candidates and catechumens for another month, or possibly longer. The number received since the formation of the church is 64. Nine have been removed, (most of them to other localities,) and there are with us for a time six who are members of other churches, as their continuance is uncertain. There is an improved state of feeling both in the church and congregation; and for some time there has been in our assemblies a seriousness—that seriousness that may be felt—and which has been observed by several who have visited us but for a Sabbath. I am not certain that I mentioned an indisposition, (a spe-

cies of influenza with slow fever,) which greatly weakened me for a few weeks. This has been, I trust, much blessed to me; I pray God the benefit derived from it, both by myself and the people, may be lasting. I was led to review with seriousness, humility, and prayer, my past ministry; and was brought to the conclusion that I had been far too cold;—that there must be more *heart* thrown into the work. A friendship (for which I have reason to bless God) with an American family, who have been nursed up in the very *garden* of the new world, and were alive to the importance of sound revivals of religion, which now commenced, tended greatly to deepen these impressions;—though at that time more connected with the episcopal church, they were watching our movements with the deepest interest, and earnest prayer; *longing* for that which they could not find in that communion; while I was *longing* to meet with some intelligent, *warm-hearted* friends, prepared for more believing and onward movements. You will judge of the delight with which each received the avowal of the others' opinions and feelings; and of the ease with which every barrier was thrown down which before had prevented unrestrained communion. I felt more deeply than ever the truth of the proverb, 'As iron sharpeneth iron,' &c. and entered with keener relish into Paul's feelings, when he 'thanked God and took courage.' They are now *heart and soul* with us:—a proof of which I shall have to give hereafter.

"Referring to that period, one of the members of this family recently observed, 'It has appeared that a new impulse was given to your holiest affections, and that God was pouring out his Spirit upon the shepherd, that through him the flock might be watered as with the dew of heaven.' At this time my valued deacon very modestly hinted that I had told them what they ought to be as Christians—and he thought it would be well if I told them what they ought to *do*;—this led me to take up a short course on Sabbath mornings on these subjects, 'Know your position, (1) as standing upon the promises of God, (2) as continually exerting an influence upon others; which will lead you to seek and obtain clear and enlarged views of divine truth—to maintain a consistency of feeling and action—and to abound in prayer.' The last point remains to be taken up—the other topics have been attended to with the deepest seriousness, and, I trust, with considerable advantage, for which reason, and for the personal benefit I have received, I would be unfeignedly thankful to Him, from whom every valuable thought proceeds. My brethren and fathers, let me entreat your special prayers, that I may be warmed, sustained, and blessed; you have my most sincere thanks for sending me and sustaining me here; I would not for the world quit the ministry of the blessed gospel; nor is there a sphere which I would select in preference to *Quebec*; my *heart* is here; God is with us; a wide door is opening before us; and all that I want now is—*His abundant grace* to sustain me and succeed my labours.

"You will be glad to learn that we have at length commenced our operations for the erection of our chapel. The contracts were signed yesterday—and the ruins are now being cleared from the scite which, we trust, will for years and even ages to come, be the resort of careless sinners who shall be awakened, and of Christians who shall be strengthened and improved by the services which shall there be maintained. Perhaps you will be rather surprised—(will you be *alarmed*?)—when I inform you that we have gone far beyond the amount mentioned in my statement. I took the lowest tenders of those upon whom it was thought we could safely depend, as my guide in coming to that conclusion; but after my communications were dispatched, it was found that one of the parties could not fulfil his proposals, and that at least £100 more would be necessary to have the building substantial, (and, with our severe frosts, nothing *else* would be either wise or economical.) And we have also resolved to have galleries at once; which will add £200 more to the amount: for this addition to the expense, there are four reasons; (1) we hope to want them soon; (2) we can build them much cheaper *now* than we could at a future time; (3) it would put us to serious inconvenience to close the place by and by, as there is no other in which we

could meet, (we could not borrow or hire a place of meeting;) and (4) the American gentleman before referred to, thinks we certainly *ought* to have them and fill them; and has guaranteed that that sum, £200 at *least*, shall be raised in the States. The Building Committee are therefore responsible for £1,600, and this friend and myself are responsible for the rest; it is to be completed by May 1st, 1841, and the cost is to be £1,951, exclusive of the ground. If any blame me, I would answer in Mr. Wells's most appropriate words,—‘it is sometimes well to be *bold* in our God,’ ‘bold counsels are often more *prudent* than timid ones.’ I am satisfied I have *not* been *rash*, and that I should not have done my duty to you and the cause, if I had shrunk from the work and the responsibility, under the *peculiar* circumstances in which we are placed. God has opened the hearts of the people here, and I trust he will open both the hearts and hands of many at home. Need I appeal to *you*, my honoured friends, you *cannot*, *will not* fail to help us; I feel that God has greatly honoured us in giving us *such* a work to do; I feel that it is worth living for, because our Redeemer will be glorified and souls saved by it, when we have ceased to work. But, my dear brethren, you must give us not only your kind sympathy and earnest prayers, but your energetic efforts and liberal contributions. Forgive me if I appear too urgent; I speak thus because (1) it is of vast importance that the debt be removed as soon as possible, that we may be able to relieve and then to aid the Society; and (2) you must not *let* me come home to beg. Without presumption or vanity I may say, ‘I am doing a great work, (yet not I, but the grace of God which is with me,) so that I cannot come (home); why should the work cease whilst I leave it, and come (*home*) to you?’ For many reasons, I should greatly rejoice to come; though I love Quebec, yet I love Hounslow and Ipswich still, and England more, and to see you again in the flesh would be pleasant indeed, but *one* conviction would spoil all the pleasure,—the greater object would be in a great measure sacrificed to the subordinate:—no! I must keep at my post and work, because a stranger (though *far* my superior) could not enter into it with advantage. Some knowledge of architecture and building is absolutely necessary, and I am thankful that I have it; and the feeling in the church, in the congregation, in other communities, and in ‘them that are without,’ would convince any careful observer, that nothing but *dire necessity* must lead me to take that course. I have filled my paper sooner than I expected, but I am not aware that I have omitted any thing which it is necessary to state. Hoping you will readily excuse my freedom, and more than realize my expectation of help,

“I remain your’s,

With the greatest respect and affection,

“T. ATKINSON.”

ENCOURAGEMENTS AND HARDSHIPS OF A CANADIAN MISSIONARY.

The account given by Mr. Clarke in the following report of affairs, both temporal and spiritual, is deeply interesting. How greatly such journeys and labours, as are here described, are needed—how greatly they are cheered and recompensed—how cheerfully they are undergone—will be discerned and felt by every reader, and, it is hoped, move the sympathy and liberality of many on behalf of dear brethren thus employed, thus devoted.

Extract from a Letter of the Rev. W. Clarke, of London, Upper Canada, to the Rev. John Rouf, under date 10th of January, 1840.

“With regard to my own sphere of labour, I feel more cause for encouragement than when I wrote you twelve months ago. It is true we have had no great awakenings and revivals during the year, but still we have not retrograded. The congregations at London are certainly larger than at the period referred to, while at almost every church meeting we have received some additions to our number—nineteen during the year—and, blessed be God, some of them the fruits of my own ministry. With but one exception, my stations are as before reported, but in addition to those I have paid monthly visits to the townships of

Soho, Warwick, and Bozanquet. By consulting the map, you will find that the latter touches upon Lake Huron, and distant from London from 40 to 54 miles. I have found that this station requires more time and labour than I can very well spare from the locality of London, but I have reason to believe my services have been appreciated, and rendered useful to souls. I have already informed you, there is a very general desire to have one of our ministers settled among them, and the people have entered into an agreement among themselves to furnish sufficient produce for himself and family. You have also seen the very pressing application on this subject to the Colonial Mission. I do trust that some one may be found to take up this important station. My last visit was during the last month. I left home on Tuesday the 10th, and took my regular fortnightly appointment at Squire Hills, seven miles in the direction of Warwick. On Wednesday morning travelled thirteen miles further to Amiens in Soho, and preached at eleven o'clock, where a public spirited merchant and a Captain White reside, much interested in our operations; the former of whom has offered to welcome into his house a Congregational minister, (if single,) could one be found for that neighbourhood, and the latter generously offers to give a plot of ground for the erection of a chapel for our body.

"On the Thursday morning, the snow having fallen six inches, I proceeded to Bozanquet in a two horse sleigh, kindly lent me at Amiens, and preached in the evening, as also on Friday in Warwick. Spent parts of Thursday, Friday, and Saturday in conversation and prayer with different persons desirous of being formed into a christian church on the following Sabbath; and found upwards of thirty individuals 'able to give a reason of the hope within them.' On the Sabbath a deep snow had fallen, and was still falling, but the house was crowded. Preached on the nature, design, duties, and advantages of christian fellowship. United twenty-five in the bonds of christian communion, and administered the Lord's Supper. It appeared to be a very affecting, humbling, joyful season. Afterwards held a church meeting, when two *tried* men were chosen deacons to this infant church in the wilderness. These were addressed on the nature of their duties, and commended to God in solemn prayer. At the close of these services the shades of evening began to appear, the snow was still falling, and many of the parties six or eight miles from home, with nothing but untracked bush roads. To return home that night was impossible, they were therefore literally *littered* down in three loghouses, and sixteen human beings were in the room in which I found part of a bed. In the morning, the snow still fast descending, I left for home at half past seven o'clock. The road was unbroken, and at twelve o'clock I had accomplished six miles. Left again at two with a youth of fourteen for my guide, and five miles through the bush to the Egremont road. The horses and sleigh frequently sunk through the deep snow into the still deeper swamps. My steeds plunged and pressed on at the rate of nearly a mile an hour, until at length in a deep swamp, foaming and sweating with fruitless exertion, they refused to draw another step; and all our efforts to assist them were useless. It was seven o'clock, the night dark, and the snow falling. I was in the midst of the dark thick forest, the wolves howling in my rear, and every object that might form a clue to the Egremont road covered with snow. I unfasted the horses from the sleigh, and mounted one myself, and my guide the other. He preceded me, but soon informed me he had lost the road. I proposed retracing our steps, and by clearing away the snow with my hand, from the bark of the trees, I discovered the blazed line, (notched trees to show the way.) At length with joyful hearts we gained the habitations of men, and having engaged a man with a yoke of cattle to fetch the sleigh out of the bush, I was welcomed with primitive hospitality, to a warm supper and a resting place after the fatigues and anxieties of the day. At twelve the next morning the oxen arrived with the sleigh. The snow by this time was nearly three feet deep, when I re-commenced my journey, and arrived at Amiens, fourteen miles, at eight o'clock at night. Wednesday morning, preached at Amiens, and the next day arrived safely at home, thankful to God for his preserving providence amid the dangers to which I had been ex-

posed. Excuse this digression from my journal. It may be necessary that our brethren at home should know something of a missionary excursion in the wilds of Canada.

"Please give my love to our beloved brethren, the Secretaries and Committee of the Colonial Mission. We are well, and do not regret coming to Canada, though we do regret that we are still so much dependent on the Society. Our chapel debt is nearly liquidated, and then I trust more will be raised for the minister.

"I am, your's affectionately,

"W. CLARKE."

AN URGENT APPEAL TO THE FRIENDS OF THE HOME MISSIONARY SOCIETY, BUT ESPECIALLY TO THOSE OF THE CONGREGATIONAL ORDER.

The Directors of the Home Missionary Society have never, on any former occasion, addressed its friends under such peculiar circumstances as those in which it is now placed. The position which the Institution now occupies, is one of unprecedented importance, arising from the deepening interest felt in the cause of Home Missions by those who have for so many years been its chief supporters. A unanimous vote of the Congregational Union of England and Wales, passed at its last Annual Meeting, has brought the Congregational churches of this country into an intimate connexion with the Home Missionary Society. This cordial combination of purpose and of effort, has been the result of an increased conviction in the minds of our best and holiest men, that home demanded a greater amount of attention than it had yet received. The Directors share largely in this conviction. They cannot fail, therefore, to rejoice in the prospect opening before them, of increased assistance from many christian churches, and other friends of Missions. The numerous and hearty promises of additional support received from many quarters, warrant them to cherish the brightest hopes respecting their future efforts. The auspicious union that has so recently taken place, they consider as the harbinger of many blessings to their beloved country. The Directors are anxious to share with other bodies of Christians, in the noble enterprise of evangelizing England. It must, however, be very evident that there will be not only disappointment, but injury to the common cause, if the promised aid be not promptly, frankly, and freely given. But they dare not for one moment suspect the churches of Christ, or their pastors, who have of their own accord come forward to sustain the cause of evangelical truth in England, in connexion with the Home Missionary Society. No appeal from this Institution produced the present movement among the congregational churches of this country—no new case of destitution made known to them, has led to an increased determination to attempt its removal. It has been entirely spontaneous, so that in urging the claims of their country on these churches, the Directors are only responding to *their* call, and expressing confidence in the wisdom of *their* decision.

The Directors, therefore, consider themselves encouraged to address their brethren in labour and in heart—the pastors and members of Congregational churches—in the language of confidence and hope. On you, beloved friends, we call for help to assist us in the great work now committed to us. You have given us the privilege of looking to you for efficient aid. Among you our most valuable, steady, and persevering auxiliaries must be found. The necessity for enlarged exertion, you admit. We cannot give information which you do not already possess; so that if we refer at all to the religious destitution of our land, it is that your pure minds may be stirred up by way of remembrance, and that we may be justified in making the urgent appeal which we now address to you.

The condition of our country is very peculiar at the present day. Of this you are well aware, and will, therefore, be prepared to consider the facts presented to you. The zeal and devotedness of the Romanists in attempting to spread the

destructive errors of Popery, are well known; though we fear they are not sufficiently met by an increase of energy on the part of real Protestants. How can these attempts be counteracted, except by the diffusion of simple, scriptural truth, in every place where their influence is producing injurious effects? Another class of men has lately risen up to impugn doctrines dear to all the friends of the Reformation. Many of those heretical teachers are men of learning, zeal, and influence; and are ready to spread opinions which, if held sincerely, must inevitably lead nominal Protestants back to Popery; nay, more, they are prepared to unchurch all who do not hold with them in their peculiar notions. They even venture to denounce the true churches of Christ as worthless, their pastors as mere pretenders, and their ordinances as nullities. Your hearts have also been wounded by observing among the masses of the community a tendency to disorder and anarchy; and a spirit of discontent hurtful to themselves, and destructive to the peace of society. And you cannot but have perceived that the deficiency of religious instruction in our country has given a boldness to infidelity, which it has not shown for nearly half a century. The ostentatious form which it has lately assumed, and the unwearied zeal of its advocates in diffusing its pernicious and corrupting principles, are visible to all. But while these great evils are springing up around us, and affect various classes in the community, according to their early training, the circles in which they move, or their peculiar temperament of mind and body; we dare not conceal from ourselves, or from you, the painful fact, that it is the wide-spread ignorance of religion, and a disregard for the divine authority, that give strength to scepticism, and prepare multitudes for yielding to sensual and degrading indulgences. You have lamented this state of things, for you know that the evils now referred to, characterise very many portions of our country. In our densely populated towns and manufacturing districts, a wide spread, practical infidelity prevails, and gross immoralities abound. Nay, more, the peaceful and lovely scenes of agricultural and pastoral life are not exempt from their baneful influence; while we all lament that it is in such neglected and retired hamlets and villages, attempts to introduce the Gospel have been most strenuously, and sometimes most successfully, opposed. And can we be surprised at such a state of things, when there is reason to believe that several thousand villages and hamlets have, according to our judgment, no faithful preaching of the Gospel from any denomination of Christians?

In referring to the spiritual destitutions of our country, we have employed no exaggerated terms, the interests of truth are too precious to be tampered with by any party, but especially by those who can have no object in view but the good of their fellow-countrymen. The Directors have stated sad and sober facts, known to all who take an interest in the religious improvement of England. Were they called upon for evidence to sustain the views they have given of the lack of religious instruction, they could point to Episcopal charges—to the visitation sermons of Archdeacons—to the reports of Pastoral-Aid Societies—to the urgent and repeated appeals to the public for new churches, and to thousands of petitions addressed to the legislature, for grants of public money to erect additional buildings for religious worship. All these sayings and doings declare, in the strongest manner, the religious destitution of England. We need not be called on to add any thing to their testimony, for it does but confirm our own statements of many previous years; so that the very incredulity with which our statements were formerly received by good men of different denominations, gives double force to the admissions now so freely and so generally made by every section of the christian church.

The necessity being thus admitted by all, the question presents itself, How are the existing evils to be remedied? How can Popery and semi-popery, gross immoralities, ignorance of religion, and open defiance of God's authority, be checked and ultimately removed from our beloved country? As christian men, we frankly and solemnly confess that we know of no remedy but the Gospel of Christ. We are constrained to declare that we can see no hope of realizing the

earnest longings of our hearts—the entire evangelization of England, but through the instrumentality of God's own appointed ordinance for the conversion of a lost world to himself. By the clear and forcible exhibition of the great doctrines of Christianity, by spreading through the breadth and length of the land the elements of essential truth, through the medium of free, unfettered christian enterprise, we may expect glorious results. It has ever been the design of the Home Missionary Society to employ this instrumentality. The same object is before the Directors now. To them, and to all the friends of Missions, a fair and full opportunity is now afforded of showing the power of christian principle, on a wider scale than they have attempted before. The Directors aim at nothing less than to attempt, with kindred institutions, to supply every part of this country with the pure Gospel of Christ. They have a plan for extending the beneficial influence of true religion, which requires no aid from human governments, or, indeed, from any one, except as a free-will offering to the cause of Jesus Christ. On this great principle the operations of the Society have always been conducted. No alteration is now to take place, except to increase its power and influence, by an increase of decided friends and consistent advocates.

To whom can the Directors address their earnest call for help, more appropriately and safely, than to those who are of one mind and one heart with themselves, in reference to the great object now before the Churches of England? In respectfully recommending to the Congregational Churches and County Associations, the importance of securing, without delay, additional pecuniary assistance, they would most respectfully state their conviction, that if a regular, systematic, and universal effort could be made, it would be found the most useful to the Society, most easy to the churches themselves, and most likely to increase the spirit of prayer, and thereby secure more of the divine blessing. If, for instance, all the members of each church, or the great majority of them, would contribute a weekly sum in aid of Home Missions, an impulse and vigour would at once be given to the cause, which it has never yet received. If only 100,000 members of Congregational Churches should give only a penny every week, the sum of £20,000 annually might be raised with facility, and without much inconvenience. It would tend to identify the *Church* in each place with local efforts, with the evangelization of the county to which it belongs, as well as with that of England at large. If, in addition to this, on one set day in every year, a collection could be made in each Congregational Church for Home Missions, a fund would be raised sufficient to enable the Society, in its new and peculiar circumstances, to justify the reasonable expectations of its friends. By these plans the contributions of all parties would be secured, and all hearts united in furthering the designs of the Society. If the plan suggested, of having a collection on one fixed day in all the Churches of the congregational order throughout our country for Home Missions, could be carried out, it would be to many, one of the most interesting of the days of the son of man. Prayer from many thousands would that day ascend for the salvation of Britain. It would animate the humble labourer in the retired village; and the pastor struggling with difficulties and discouragements, would be cheered by the thought that the blessing was implored from heaven on his exertions, and would assuredly descend. It would tend to sanctify the proceedings of the Society, and encourage the Directors in their desire to promote England's evangelization. It would also remove the difficulty of finding a suitable day for such an object, which would exist if left indefinitely to any part of the year. Arrangements could previously be made to secure the appointed service, so that no ordinary interference could prevent the proceedings of the day being consecrated to the improvement of *Home*.

While the Directors reasonably cherish the hope that enlarged assistance will come from churches and associations, they are also anxious to produce, if possible, a new ratio of contributions among individuals of a particular class. The accustomed mode of giving the same annual amount of subscriptions to all religious institutions, without considering the difference between their distinctive claims, is not suited to the present times. Some minor local claims receive

the same amount of assistance that the Home Missionary Society does, which seeks to give instruction to several millions of unenlightened Britons. Should not the assistance rendered by those on whom God has bestowed wealth, correspond in some measure with the nature and extent of the claims made upon them? In this class of Christians there may be found some persons, on whom God and their native land make peculiar demands. The reference is made to those members of Churches who have prospered in the world, and who sometimes think of the town or village which they left in youth, to pursue worldly business. Have you done your duty to your native place? What is the moral condition of the village that gave you birth, the scene of early pleasures and oft-remembered joys? What is the state of the town where you spent some years of your early life? What are the destitutions of the county which includes within its borders the place of your nativity? Ah! how many counties of England, how many towns and lovely villages might now have been blooming in all the beauty and fragrance of spiritual regeneration, had the natives of those various places, who had the ability, and who ought to have had the desire, done their duty. Are you willing to co-operate with this Society in diffusing the light of truth through the darkness you perhaps have often lamented? We call on you to help us.

But the Directors are anxious to obtain far more than pecuniary aid. That is, indeed, essential in the present arrangements of Divine Providence, but there are many other ways in which the cause may be materially assisted by Ministers, Churches, and Associations. The Directors earnestly solicit the help of all, in this great enterprise of christian benevolence. Let churches carefully cultivate the waste places around them. Let Associations extend their operations to more distant points. Let pastors seek out their choice young men, and begin without delay to train them up for Home Missionary service. They should be willing to give up to this cause their most useful Sunday-school teachers, or most esteemed conductors of prayer-meetings. The number of our agents must be greatly increased, or even the ground at present occupied cannot be kept. But many calls are made on the Directors to occupy new stations. Where are suitable agents to be found, except in christian churches or in theological institutions? Let not the pious and gifted youth of our country look at Home Missionary work as an inferior department of labour. It has not, indeed, the anxious responsibility, nor yet all the enjoyments of the pastoral relation, but it opens a wider field for the exercise of vigorous intellect, and for self-denying, zealous labour. It offers the high honour of sowing, for the first time, the good seed of the kingdom, of planting churches, instead of merely watering them. This work is essential to the well-being of England, and claims the strongest powers of mind, as well as the most fervent piety. Even this, however, is not enough. Other classes of labourers, in addition to those now employed, must come into the field. New plans, if possible, must be devised to rouse our slumbering countrymen from their dangerous apathy. The churches must not be so selfish as to forbid their pastors from occasionally acting as evangelists at a distance from home. The supply of the bread of life must not be limited by a spirit of monopoly.

We are happy in being able to state that some of our most valued ministerial brethren have kindly and freely offered their services, for limited periods, to go through the breadth and length of the land, making known to the destitute inhabitants the Gospel of Christ.

The Directors are prepared to carry out to the fullest extent allowed them, the enlarged desires of true christian benevolence. While they feel it necessary to increase the number of their agents, they are especially anxious to secure men highly qualified for the work, adapted in some degree to the exigencies of the times. They wish, likewise, to cherish a closer union between the Society and the pastors, churches, and county associations of England. They rejoice in every practicable and scriptural plan which these their brethren have already formed, with views resembling their own. They consider such local efforts as

peculiarly worthy of all the encouragement in their power to give, because they are influenced not only by zeal for the salvation of souls, but also by an accurate acquaintance with their own localities. The Directors would gladly acknowledge, and heartily co-operate with all who labour for the same great object, to whatever denomination they belong. At the same time they are prepared to act according to their own discretion, and the information furnished to them by their constituents, as to the help they shall afford in each particular case. Their inquiries must have a reference, not merely to the number of places in which the Gospel is preached, but to the proportion which they bear to the actual population, and the degree in which it is affected by them.

The Directors have thus opened their hearts to you; may your hearts be also enlarged! What is chiefly wanted by us all, is the continued and increasing influence of that love which will produce more tender compassion for the souls of men.

In coming to the close of their appeal, the Directors would venture to say, that the enterprise before the churches at the present eventful crisis, is the most interesting and honourable that can be imagined. It is a glorious privilege to be workers together with God, in promoting the happiness of the human family; but it is peculiarly so, when that portion of it which you are specially called on to assist is at your very doors, bone of your bone, and flesh of your flesh. When the loud cries of the needy falling upon our ears, are associated with all the endearments of *Home*, who can be indifferent to the urgent claim? If the heathen have a just demand upon our sympathies, oh, how solemn, how powerful, are the claims of the men, women, and children of our native land! Many considerations urge us onward in this work. The destinies of the world are mainly committed to us, and we can alone act favourably and extensively on these, through the improved Christianity of home. Real patriotism calls for prompt attention to the destitution of England, for no country can be peaceful or happy while ignorance prevails. The foundation of security to all that is valuable in our national institution, is the improvement of the moral and religious character of the people. And when we behold the rapid withdrawal of multitudes by death, from the means of religious instruction, and the success of evil agencies in separating the living from the influence of christian effort, while our population is increasing far beyond all the means at present employed to save them—we are forcibly reminded that what we do we must do *quickly*. Delay will prove ruinous to many souls, while it will unquestionably bring dishonour on our principles, disgrace on our professions, and injury on our own souls. *This* is the hour of privileged effort, it is the season for vigorous action. Every real friend of his country admits that the enterprise before us is of the highest order; but the very dignity of the work is the measure of its responsibility!

Finally, the Directors would most affectionately urge on all the friends of Christ, the claims which *he* has upon them. Whatever they have is *his*. All they can do for *his* glory is infinitely beneath their obligations to redeeming love. It is only a comparatively small portion of your property, talents, and influence, we seek for this department of *his* cause; *he* justly demands an account of *all* you possess. You are only his stewards; and on the day when he shall examine the account between himself and you, he will look not so much at what you have *given*, as to that which you have *withheld*! "Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

THOMAS THOMPSON, Esq.	} <i>Treasurers.</i>
JOSHUA WILSON, Esq.	
BENJAMIN HANBURY, Esq.	

EDW. ALEXANDER DUNN,	} <i>Secretaries.</i>
AIGERON WELLS,	
JAMES MATHESON, D D.	

PROCEEDINGS CONNECTED WITH THE HOME MISSIONARY SOCIETY.

We are happy to inform those of our readers, who are interested in the new position which the Home Missionary Society has assumed, that there is a movement in its behalf throughout our denomination that augurs well for the future. Not only have individuals come forward with liberal donations to aid the Society in its increased expenditure, but the churches of our order are beginning to act in this important business. We have unfeigned pleasure in publishing the christian and zealous resolutions passed at a meeting of the church in Carr's Lane, Birmingham, under the pastoral charge of our highly valued friend, the Rev. J. A. James.

"That this meeting cordially approves of the great and holy effort about to be made by the Home Missionary Society to increase the number and efficiency of its agents, in order to the more extensive diffusion of divine truth, and the establishment of churches of the Congregational order throughout the Kingdom, and that the plan and design of the Carr's Lane Town Mission be enlarged to comprehend the objects of the Home Missionary Society.

"That it appears to this meeting desirable to raise £100 a-year for the funds of the Home Missionary Society, and to continue the support of two Home Missionaries for the town of Birmingham."

The church in Derby, under the pastorate of the venerable Mr. Gawthorne and of his youthful colleague, Mr. Corbin, has also passed the following resolutions:—

"That this church is convinced it is the duty of all christian churches to cultivate the talents of all its members, and employ them in village preaching, Sunday-school teaching, visiting the sick, and in all practicable ways of promoting the kingdom of Christ, especially in their own vicinities.

"That it deprecates the spiritual ignorance and neglected condition of a great part of the village population of this county; that it is convinced that the means now in operation to ameliorate that condition are quite inadequate to its necessities; that while it rejoices in the exertions of its members, and the members of the congregation for various religious purposes, it at the same time records its conviction that a due proportion has not been done for home; that it pledges itself to increased attention to the claims of home, and recommends its members to become subscribers to a fund for home purposes."

A Treasurer, Secretary, and Collectors were appointed by the church to carry the proposal into effect, and it was resolved—

"That the funds so raised should be devoted to the Congregational Union of this county, and to the General Home Missionary Society, in such proportions as the church shall decide at an annual meeting to be held for that purpose."

There is good reason to hope that the associated churches in different counties will also enter heartily into the suggestions made in the Address from the Congregational Union, which appeared last month in our pages,* to make a simultaneous collection on the last Lord's day in October, for our British Missions. One influential association has agreed to do so. This, we trust, is only the beginning of a systematized movement which will tell on our denomination and on our country in the most beneficial manner. Even a small collection from each of our churches would form, on the aggregate, a large income. If the churches will devote liberal things, the strength given to local effect would be vastly increased, while the Society could attend more efficiently to the many claims already made upon them for aid.

We are glad to learn that the Directors of the Home Missionary Society are responding to the wishes of their constituents, and are proceeding with great vigor in their plans for confiding for support in the promises of the ministers and

* This admirable Address is now printed in the form of a tract, and is published by Messrs. Jackson and Walford, for general circulation throughout our churches.

churches of our denomination. Already twenty new stations are under consideration, and some of them are amongst the long neglected but influential populations of large towns and cities. Gifted agents are to be sought out and prepared for future service, while several are needed for immediate labour. Well qualified ministers are to be fixed upon to train the candidates, of promising talents, for Home Missionary service. The system of instruction which the Directors have agreed to carry out, will secure a thorough English and theological education for the agents of the Society designed for rural districts,—while the services of our most devoted young men educated in existing institutions will be sought for, to labour in towns.

The responsibilities of the Society are increasing, and so are those of the ministers and churches of our order. This is the increasing conviction of our wisest and our best men. This, if genuine, must of necessity produce the very results we are anxious to witness. Failure now would disgrace all parties.

BIENNIAL MEETING OF THE NORTH RIDING ASSOCIATION.

The Spring meeting of this Association was held at Malton on the 26th and 27th of May. On the evening of the 26th a sermon was preached by the Rev. J. C. Potter, of Whitby, from 2 Cor. 4, 5. The business of the Association occupied most of the next day, and in the evening a public meeting was held, when addresses were delivered by the Revs. G. B. Kidd, J. Hurst, G. Dunn, J. Jameson, W. Mac Dowall, J. C. Potter, and G. Croft. At the meeting for business, two new stations were adopted, Robin Hood's Bay and Easingwold, the latter subject to the approval of the parent Society. It was also agreed that the Secretaries should visit the various stations, which has since been done, and public meetings held at each place, and addresses delivered to numerous and attentive audiences.

At the meeting for business the following resolution was also unanimously passed:—

“That this Association cordially approves of the clause inserted in the trust-deeds of the new chapels at Middlesborough (North-Riding of Yorkshire) and Castle Donnington, Leicestershire, providing that if ever sectarian distinctions should be abolished by a General Union of Evangelical Christians, all the clauses and terms of these deeds, limiting the use of the chapels for the present to Independents, may be made inoperative and removed: and this meeting requests the Secretaries, whenever any new Independent Chapel is intended to be built within this Riding, to communicate with the parties holding this intention, recommending them to adopt a similar clause: and also requests them, as they may have opportunity, respectfully to recommend the Congregational Dissenters of other districts, and other bodies of Christians, to make similar improvements in their Trust-Deeds.*

GABRIEL CROFT, } Secretaries.
JOHN CASS POTTER, }

* We present our readers with a copy of the Clauses to which this resolution refers.

- First Case.* “Provided always, and it is hereby further agreed and declared by and between the said parties hereto of the fifth part, That if there shall ever be a General Union of Evangelical Christians throughout England, so as to abolish sectarian divisions and names; or, if all or most of the Evangelical Christians in England, not statedly worshipping in the national Episcopalian Establishment, shall form such a Union; or, if a majority of the Evangelical Christians of the said Independent or Congregational denomination throughout England, or throughout the counties of York, Lancaster, Westmoreland, Cumberland, Northumberland, and Durham, shall unite with any other Evangelical Christians equal or superior in number to
- 2d Case.*
- 3d Case.*
- 4th Case.*

BLACKBURN INDEPENDENT ACADEMY.

At the half-yearly meeting of the Friends and Committee of this Institution, held at the Academy-House, on Thursday, the 18th of June, the following reports were made by the Examining Committee relative to the progress of the Students:—

"The Committee appointed to conduct the examination of the Students in the several branches of instruction connected with the theological course pursued in this seminary, have spent the whole of yesterday, and part of this morning, in fulfilling the duties assigned to them. A class was examined on the subject of natural religion. Another on the evidences for the authority of the New Testament History. A more advanced theological class on the work of the Holy Spirit. Another class on Church History, including the period between the fourth and the thirteenth centuries. A class was examined in Hebrew, without points, on 2 Samuel, 1st and 2nd chapters. A class which had recently commenced the study of French, on the Gospel by Luke, 1st chapter. Four essays were read, in mental and moral science, and theology, on the following subjects—First principles of belief—The moral faculty—The operations ascribed in Scripture to the Spirit of God—the witness of the Spirit to adoption. The Committee feel themselves fully justified in presenting a highly favourable report to the Meeting, both of the useful tendency of the studies cultivated in the institution, and of the progress made in them by the several classes of students. They can truly say, that they never attended a similar examination which was more satisfactory.

"JAMES TURNER, *Chairman.*"

"In the Classical department, the Committee of Examination have much pleasure in reporting, that the Students were carefully examined in the following

	the Independents so uniting, with the design and the general expectation of ultimately accomplishing such a union of all Evangelical Christians out of the Establishment, or of all absolutely, within the counties last aforesaid, or throughout the whole of England;—
5th Case.	so soon as any of these cases shall exist, or at any time after, the
6th Case.	Trustees for the time being of the said Trust-estates, monies, and
7th Case.	premises, or the major part of them, shall give notice in writing of
Notice.	the existence of that case to the said Church or Society, (such notice to be given by reading the same at a Meeting of the said
Intercol.	Church or Society duly called) and within a year after giving such
Consent.	notice, but not within six months thereof, the said Trustees shall,
New Deed.	with the knowledge of the said Church or Society, and the consent of three-fourths of such of them as shall be present at any meeting
	duly called for that purpose, make and execute a new deed concerning the said trust estates, monies, and premises, or such of them
	as shall then remain subject to the trusts herein-before declared; and in such new deed shall declare such trusts and make such provisions of and concerning the same estates, monies, and premises, as
	shall in the judgment of the said trustees and Church or Society, most effectually provide for the permanent appropriation of the
	same estates, monies, and premises to the use of such United
	Christians: and upon the execution of such new deed, all the trusts
	and provisions herein before declared and contained shall cease and
	determine; and the trusts and provisions declared and contained
Present	in such new deed shall take effect. And nothing in these presents
Liberty.	contained and limiting the use of the said trust estates, monies,
	and premises, to Protestant Dissenters of the Independent or Congregational Order, shall be of such force as to prevent any Minister
	of the said Church or Society, or any member thereof from labouring for the formation of, or for promoting any such union of Evangelical Christians."

Books, and in such parts of what they respectively professed, as the Committee thought proper to select, viz: In *Latin*, in *Cæsar's de Bello Gallico*, Lib. iv., *Horatii Arte Poetica*; *Tacitus de Moribus Germanorum*, and *Ejus Vita Agricolaæ*. In *Greek*—in *Valpy's Delectus*, *Homeri Iliad*, Lib. iii.; *Herodoti Hist.*, Lib. i.; *Thucydides Hist.*, Bel. Pelop. Lib. ii.; and *Euripidis Medea*. The *Prometheus Vincetus* *Æschyli* and parts of the 1st and 2nd books of *Cicero de Officiis* had been read for examination by a Student whose state of health did not permit him to be examined. The same cause prevented his demonstrating several problems in the Conic Sections. The several classes passed through the examination with much credit; and the least successful did not fail. Much attention had evidently been paid to the elementary principles, and the right interpretation of the respective languages. One class was examined also in the *Greek Septuagint*, on the *History of Joseph*—which they construed and analysed with facility and judgment. Two other classes very carefully demonstrated several problems in the 1st, 2nd, 3rd, 4th, and 6th Books of *Euclid's Elements*, and evinced considerable acquaintance with the principles of *Geometrical Science*.

"The Committee cannot close this brief report, without assuring all their friends of the great satisfaction which they have felt, in thus witnessing the sound learning, and unwearied diligence of the Students—to say nothing of their Tutor, to whom they owe so much.

"J. CLUNIE, LL.D., Chairman."

"Blackburn, June 18th, 1840."

ROTHERHAM COLLEGE.

The annual meeting of the friends and supporters of this institution took place in the College library, on Wednesday, June 24th, James Montgomery, Esq. occupying the chair. The proceedings of the day having been introduced by prayer, the senior student, Mr. Pritchett, from York, read an essay on the "Christian Fathers," treating of their characters, their respective works, and the degree of credibility and confidence to which they are severally entitled. The essay discovered much ability, soundness of judgment, and extent of knowledge, and it was listened to with the greatest attention and interest by the company present. Mr. Pearson, the next in seniority to Mr. Pritchett, also read an admirable paper "On the Doctrine of the Atonement," manifesting a devout and diligent study of the Divine records. Both these gentlemen have completed the term of their studies in the College, and will shortly enter on the sphere of ministerial labour to which they have been very happily and auspiciously called. The Rev. R. W. Hamilton then addressed the students in a discourse rich in all the excellencies of counsel and instruction. The deepest impression was produced on the minds of the delighted auditory, and we are happy to inform the public that, by their unanimous request, this address is to be published, so that its admirable sentiments may be diffused as extensively as possible. The ordinary business of the anniversary was then proceeded with in the presentation of the Report and the Treasurer's accounts, and the passing of the customary resolutions for the administration of the affairs of the College. The examination of the students was conducted by the Rev. R. W. Hamilton, in theology, and by the Rev. Jonathan Glyde, in the classics, and in both departments gave great satisfaction to the gentlemen attending it. The examiners expressed their conviction that the students have during the past year applied themselves with meritorious and successful diligence to the various branches of sacred science and classical literature, doing themselves great credit, and reflecting deserved honour on their valued tutors. The company dined together in the College hall, and separated about five o'clock, with mutual feelings of congratulation and thankfulness.

We are happy to hear that the funds of the Institution are in a still improving state, so that through the liberality of christian friends and by exemplary economy and good management in the domestic arrangements, the debt which

has existed for several years is being gradually reduced. There are twenty-one students in the house.

OPENING OF THE NEW CHAPEL, HARPENDEN, HERTS.

A new and very neat Independent Chapel, capable of accommodating 300 persons, recently erected in the beautiful and populous village of Harpenden, Herts, was opened for divine worship, July 14, 1840, when the Rev. W. B. Leach, of London, preached in the morning, and the Rev. S. A. Davies, of Enfield, in the evening. The Rev. J. Harris, of St. Albans, Rev. H. Burgess, of Luton, and the Rev. S. Lennard, M.A. took part in the devotional exercises. The congregations which assembled on this occasion were large, and especially in the evening, when an open-air service was held, and the Rev. J. S. Bright, of Luton, addressed those who could not gain admittance to the chapel. On the following Sabbath, the Rev. H. Davis (minister of the place) preached in the morning, the Rev. J. Salmon, of Coleshill, in the afternoon, and the Rev. J. S. Bright, of Luton, in the evening. The former place of worship is still standing, but, as it is private property and connected with other premises, (at present to let,) the existence of the congregation must have depended upon the views of the tenant; it was therefore deemed unadvisable to allow it to remain any longer in so insecure and precarious a state. The friends resolved to make a united effort, and in this they have been efficiently aided by the Rev. W. B. Leach, and his people, at Robert Street, London, several of whom were present at the services, and to whose generous contributions, with those of other liberal Christians in the neighbourhood, may be attributed the pleasing circumstance, that, although the chapel cost £474, not more than a debt of £10 remains unpaid.

The auspicious day will long be remembered by the friends of religion at Harpenden. All things, indeed, seemed to conspire to render it a most happy day. The weather was fine, the congregations were large, the prayers fervent, the sermons scriptural and impressive, and the collections good, amounting to £103. 15s.

We are happy to add, that the prospects of usefulness in this village are now very encouraging. The church contains 50 members, and the congregation for some time past has been increasing.

NEW CONGREGATIONAL CHURCH, FYLINGDALE, YORKSHIRE.

In the township and parish of Fylingdale, about seven miles from Whitby, North Riding of York, is a fishing cove called Robin Hood Bay. The hamlet is much visited by strangers, while the resident population is computed at about a thousand persons.

Some circumstances in providence encouraged the Rev. J. C. Potter, of Whitby, to commence preaching in a new school-room, belonging to Mr. Parkins, on the 16th of December, 1838.

Service was regularly continued on the Lord's-day by the students of the Pickering Home Missionary Academy, and the congregation steadily increased until it became necessary to organize the believers in christian fellowship.

On Lord's-day, therefore, June, 28th, a church was formed on Congregational principles, by the Rev. J. C. Potter, of Whitby. After an address on the nature of a christian church and the duties of members, twenty-five persons, many of whom have been converted to God by the labours of our brethren, publicly signified their desire to be united in fellowship, and to take upon them the obligations of a christian profession. The Lord's Supper was then administered to the newly-formed church.

As the only other place of worship at the Bay is a small Wesleyan place, it has been determined to erect an Independent Chapel, and on Thursday, July 2nd, the first stone was laid in the presence of a large assembly. Mr. S. R. Watson, of Whitby, after a suitable address, performed the ceremony; and the Rev. J. C. Potter, of Whitby, stated the principles of Congregational Dissenters, and their aims in the erection of the chapel. The Rev. J. Jameson,

late of the Pickering Home Missionary Academy, and now the resident Missionary at the Bay, assisted in the devotional services.

ORDINATIONS, &c.

On the 11th and 12th of February, 1840, the Rev. D. Morgan, late of Manchester, was publicly recognised as the pastor of the Congregational church at Llanfyllin, Montgomeryshire, when the following ministers officiated in the sacred work, on the occasion. The Rev. D. Williams, Llanwrtyd; S. Roberts, Llanbrynmair; J. Davies, Llanfair; J. Williams, Aberhosan; William Roberts, Penal; C. Jones, Dolgelley; M. Jones, Llanurchlyn, and — House, Llan-saintfraid. The prospect in the church and the neighbourhood is encouraging, and the minister, with the people of his charge, are looking forward, earnestly seeking and hope for the outpouring of the Holy Spirit to accompany their labour, which is abundantly shed on the churches in general in North Wales, at the present time.

On Tuesday, the 14th of April, 1840, the Rev. John Owen, late student at Carmarthen College, was ordained to the pastoral office over the Congregational church at Bishops Castle, in the county of Salop. The Rev. T. Jones, of Minsterley, commenced the service by reading the scriptures and prayer. The introductory discourse was delivered by the Rev. T. Morgan, of Welshpool; and the usual questions were proposed by the Rev. J. J. Beynon, of Dorington. The Rev. T. Weaver, of Shrewsbury, offered up the ordination prayer, with imposition of hands; and delivered the charge to the pastor, concluding the afternoon worship with prayer. In the evening the Rev. T. Davies, of Ludlow, preached to the church and congregation.

On Monday, April 19th, 1840, the Rev. W. Campbell, M.A., was recognised as pastor of the church and congregation assembling in St. James's Chapel, Newcastle-on-Tyne. The Rev. J. Jack, M.A., of North Shields, delivered the introductory discourse, in which, with great felicity, he exhibited the church as the scene of christian solemnities; the Rev. Mr. Caldwell, of Howden, offered the recognition prayer; and the Rev. Dr. Morison, of London, addressed the pastor and people in a charge of great comprehensiveness and power, in which he enforced the mutual obligations of both parties. The Rev. Mr. Froggatt, of Morpeth, the Rev. Mr. Richardson, of Sunderland, the Rev. Mr. Ward, of Hexham, the Rev. Mr. Kelsey, of South Shields, the Rev. Mr. Atkinson, of Monk-Wearmouth, and the Rev. Mr. Reid, of Newcastle, took part in the services.

The first anniversary of the opening of the Independent chapel at Middlesbrough, Yorkshire, was celebrated on the 19th and 20th of April last. On the 19th (Lord's-day) sermons were preached, both morning and evening, by the Rev. R. Forsaith, of Durham. On the evening of Monday, the 20th, the Rev. J. Ely, of Leeds, preached the third and last of the anniversary sermons. On Tuesday morning, the 21st, the Rev. Robert Thomson, A.M., late of Staindrop, Durham, was publicly recognised as the pastor of this new interest, on which occasion the Rev. J. C. Potter, of Whitby, described the constitution, character, and duties of a christian church; the Rev. W. Hinners, of Ayton, (Cleveland) the highly-respected father of the Independent ministry in the North Riding, offered up the designation prayer; and the Rev. John Ely, of Leeds, afterwards addressed to the minister and people appropriate counsels, founded on Malachi iii. 10, from which he powerfully exhibited the elements and means of spiritual prosperity in a church of Christ. The other devotional services were conducted by the Rev. W. Hague, (Guisbro'), — Hirst, (Appleton-Wiski), — Adin, (Stokesley), W. Long, (Baptist, Stockton), and Mr. R. Pritchett, (of Rotherham College.) These interesting services were concluded in the evening of the same day by a tea party in the large room of the Exchange hotel, where a number of friends from neighbouring churches, in addition to the members and congregation of Middlesbrough enjoyed the social repast,

abundantly provided by several ladies belonging to the chapel, assisted by a few in the neighbourhood. The proceeds of the anniversary collections were in aid of the debt on the chapel. After tea, interesting and spirited addresses were delivered by J. Blacket, Esq., of Stokesley, the chairman, and the Rev. Messrs. Potter, Ely, Hodgson, (Wesleyan), and Hague.

On Thursday, April 30th, 1840, the Rev. Robert Jones, from Anglesen, was ordained to the pastoral office over the Independent church and congregation at Corwen, Merionethshire. Upon which occasion, the Rev. Thomas Ellis, of Llangwm, delivered the introductory discourse, and proposed the usual questions. The Rev. Michael Jones, of Llannwchllyn gave the charge from Phil. ii. 20, and the Rev. David Price, of Pen-y-Bontfawr, preached to the people, from Mark vi. 4.

The devotional parts of the services were conducted by Messrs. Jones, of Pen-y-Bont, Thomas Davies, of Llandrillo, and Jones, of Llanfyllin.

On May 13th, the Rev. Charles Payton, late of Highbury College, was ordained to the pastoral charge of the church and congregation assembling in Lendal Chapel, York.

The Rev. E. Jukes, of Leeds, introduced the service with prayer. The Rev. R. W. Hamilton, of Leeds, delivered the introductory discourse. The Rev. James Jackson, of Greenhammerton, asked the usual questions, and received Mr. Payton's confession of faith. The Rev. James Parsons, (late pastor of the church) offered the ordination prayer, and Dr. Henderson delivered the charge to his late pupil. In the evening Dr. Raffles, of Liverpool, preached on the duties of the people. The services were deeply interesting and impressive.

The pulpit of Lendal Chapel became vacant in consequence of the church and congregation having, with a view to the extension of the Redeemer's kingdom, erected another edifice called Salem Chapel, which will accommodate 1600 persons, which was opened last July.

When the new chapel was ready, the members of the church (consisting of 447 individuals) were required to signify their intention either to remove with Mr. Parsons to Salem Chapel, or to continue at Lendal Chapel; 368 members resolved to remove and 79 to remain to carry out the principles in which the new Chapel commenced.

It is gratifying to find that the favour of the Most High has evidently attended these measures, for while Salem Chapel is well filled, the attendance at Lendal Chapel, which seats 1200 persons is considerable, and gradually increasing, and no doubt is entertained that by the blessing of God on the devoted labours of their young minister, it will prosper and be a blessing as it has hitherto been, to the city of York.

The ordination of the Rev. J. Baker, as pastor of the Congregational church assembling in Zion Chapel, Brampton, Cumberland, took place on Tuesday, 19th May, 1840. The services of the day were conducted in the following order. The Rev. Robert Wolstenholme, of Carlisle, commenced by reading appropriate portions of scripture and prayer. The Rev. William Brewis, of Penrith, gave a brief but lucid statement of the scriptural character of Congregational dissent; the Rev. J. H. Wardlaw, of Stockton, (the former pastor of the church) proposed with great propriety and chasteness the questions to the minister; the Rev. J. Harper, of Alston, then proceeded in a very feeling and solemn manner to offer up the ordination prayer; after which the Rev. Thomas Raffles, D.D. LL.D., of Liverpool, gave the charge, founded upon 2 Tim. iv. 5. "Do the work of an evangelist,"—a discourse, which, deeply interesting and impressive in itself, was rendered the more so to the newly-ordained pastor from the circumstance of the Rev. Doctor having for many years sustained the pastoral relation towards him.

In the evening Dr. Raffles preached to the people, in the Wesleyan chapel, kindly lent for the occasion, from Luke xv. 10.—a discourse full of eloquent

description and powerful appeal. The ministers engaged in the other parts of the services were, the Rev. J. Ward, of Hexham, the Rev. J. Reeve, of Wigton, the Rev. T. M. Newnes, at present supplying at Keswick.

On Wednesday, June 3, 1840, the Rev. G. Swann, was publicly recognized as pastor of the Congregational Church assembling in Zion Chapel, Attercliffe, near Sheffield. The following ministers took part in the service, viz., introductory discourse, Rev. D. Rees, (Baptist,) Port Mahon Chapel, Sheffield; recognition prayer, Rev. J. Thorpe, Mount Zion Chapel, Sheffield; charge to the minister, Rev. T. Smith, A.M. Nether Chapel, Sheffield: sermon to the people, Rev. W. H. Stowell, Theological Tutor, Rotherham College. The devotional parts of the service were conducted by the Rev. Messrs. Landells, Eltringham, and Pearson.

In the evening a social tea meeting was held in the school rooms adjoining the chapel, after which addresses were delivered by the Revs. T. Smith, J. Thorpe, D. Rees, T. Dixon, J. Harrison, Barnard Castle; J. Rhodes, Fulwood; J. Hudson, Rotherham; and by several other gentlemen and students from Rotherham College. The congregations were large and respectable.

REMOVAL.

The Rev. Thomas Giles, late of Wincanton, Somerset, having accepted an invitation from the Congregational Dissenters, at Tisbury, Wilts, commenced his labours in that place on the second Sabbath in October, 1839.

COLLEGIATE APPOINTMENTS, &c.

It is with much pleasure we record the appointment of the Rev. Thomas W. Jenkyn, formerly of Oswestry, to be the Theological and Resident Tutor of Coward College, London. Our brother has not only distinguished himself as a faithful pastor, but also as an able theologian, in his works on "The Extent of the Atonement," and on "The Union of the Holy Spirit and the Church in the Conversion of the World." Compelled, by a threatening disorder, a year ago to resign his pastoral charge at Stafford, he visited Germany, and we rejoice that his health is so restored as to enable him to accept the unanimous invitation of the Trustees, whom we sincerely congratulate upon their auspicious selection.

The University of Leipzig has conferred the degree of Doctor of Philosophy upon the Rev. William Smith, the Classical Tutor of Highbury College. Those of our readers who are acquainted with the elementary Latin books of that gentleman, his editions of the "Germanica, &c. of Tacitus," the "Apology, &c. of Plato," and his "Translation of Dr. Wiggins's Life of Socrates," and other literary and classical labours, will feel that he has won and may honourably wear his academical honour.

ACKNOWLEDGMENTS AND MINOR CORRESPONDENCE.

Favours have been received from Rev. Drs. Clunie—J. Hoppus—Matheson—Urwick. Rev. Messrs. W. Owen—J. Woodward—J. C. Potter—Thomas Milner—Algernon Wells—G. B. Kidd—G. Croft—J. R. Jones—E. Huxtable—T. O. Dobbin—T. Giles—J. S. Bright—Thomas Scales.

Also from Edward Baines, Esq. M.P.—W. Stroud, Esq. M.D.—Messrs. J. W. Smith—J. Spencer—J. P. Pritchett.

Dr. Urwick wishes to refer "his unknown but intelligent friend," who reviewed his work on "The Saviour's Right to Divine Worship" in our last Number, to pages 65—67 of his book, where he will find that Dr. U. has explained the use of the word *προσκυνῶ* in Rev. iii. 9, by a reference to Isaiah lx. 14.

The hint of Mr. Spencer shall be remembered.

We are compelled to defer an article on Dissenting Statistics, and other communications, till our next.